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THE  
MISSIONARY HERALD.

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WE hope our readers will give careful attention to the dry figures which report our financial condition. Our condition is so absolutely one of need as to make dry figures pregnant with life. We here report the receipts for April and also for the eight months of our fiscal year.

	April, 1894.	April, 1895.
Regular donations . . . . .	\$24,841.75	\$39,369.29
Donations for special objects . . . . .	6,482.85	1,992.36
Donations for the debt . . . . .	4,247.80	1,121.79
Legacies . . . . .	23,493.62	21,374.60
	\$59,066.02	\$63,858.04
	8 mos. last year.	8 mos. this year.
Regular donations . . . . .	\$267,049.36	\$274,661.62
Donations for special objects . . . . .	34,963.26	30,204.10
Donations for the debt . . . . .	34,110.58	9,157.09
Legacies . . . . .	104,963.75	113,168.26
	\$441,386.95	\$427,191.07

INCREASE in regular donations, \$7,612.26; decrease in special donations, \$4,759.16; decrease for the debt, \$25,253.40; INCREASE in legacies, \$8,204.51; net loss, \$14,195.88.

We are happy that there are some encouraging signs. During the month of April there has been a marked increase in the regular donations from individuals and churches. While there is encouragement, let it not occasion the slightest relaxation of effort so long as we are obliged to report a net loss of more than \$14,000 as compared with last year. We would urge the churches to multiply the efforts which so many are making for special contributions. May the same spirit prevail in all our churches as was manifested in one church of which its pastor wrote: "Put us down for double our offering of 1894. Don't curtail the work." We recall the remark of the Highland piper: "Na, na! I never learned to play a retreat." The Congregational churches of America will surely not call upon their Board "to play a retreat." "Speak unto the children of Israel, that they go forward."

Two articles published in *The Congregationalist* for March 14, relating to the administration of the American Board, were so favorably received that that paper has reprinted them in a booklet of forty-eight pages, making Number 6 of its series of valuable Handbooks. It is, as it is termed, "an inside view" of the work and the workers of the central offices. The Board and its executive officers are truly grateful for such kindly and appreciative recognition of their labors in behalf of the Kingdom of God on earth.

THE mass of slander which of late has been heaped upon missionaries and their children, especially those at the Hawaiian Islands, has called forth numerous replies from many well-informed and reliable writers. A very calm and convincing statement which was sent to *The New York Evening Post* in reply to its utterances, by "Mother Rice," of Honolulu, we print on another page, in which she meets some of the charges which have been made. A striking reply to the speech of T. G. Shearman, Esq., has appeared in *The Examiner*, the Baptist organ of New York, from the pen of Mr. M. M. Gower, a merchant now of New Haven, Ct., who is not, as he says, "even a distant relative of a missionary," although he resided on Hawaii for sixteen years. Mr. Gower shows how utterly uninformed Mr. Shearman was in regard to facts at the Islands. Charles Dana, Esq., of New York, who resided in Honolulu several years and who established the first bank in the kingdom, and who knew personally several of the Kamehamehas as well as King Kalakaua, writes us bearing his testimony to the unselfishness and devotion of the missionaries and of their struggles to preserve the natives from the vices and licentiousness of white-faced foreigners. Mr. Dana affirms: "In my judgment, had it not been for missionary influence the native races of the Islands would in the main have become extinct, and in their places a mongrel, half-white and half-yellow, licentious population of nondescripts and Lascars would have predominated." Among the insinuations of wrongdoing which have been recklessly thrown out, those which seemed to us most flagrantly unjust relate to Rev. Dr. C. M. Hyde, whose character and work place him above just reproach. Dr. Hyde has given his life unselfishly to efforts in behalf of the Hawaiians, seeking to train those who are, and are to become, ministers and teachers. He has labored long and successfully, and a year since, when greatly needing assistance and finding that the American Board for financial reasons could not send him the helper required, he voluntarily relinquished his salary that it might be used for his colaborer, he himself remaining at his post, doing full work, but without salary. This sufficiently indicates the spirit of the man and should silence forever his defamers.

MR. EZEKIEL TAMANOSIAN, from contributions solicited by him in this country, has occasionally forwarded money through the American Board for the support of a school in Antioch, Central Turkey. This school costs a little over \$100 a year. It should be understood that the American Board is in nowise responsible for this school or for Mr. Tamanosian. Letters received from Turkey render it necessary to make this public statement.

OUR letters from China continue to report a quiet state of affairs in connection with mission work and good feeling on the part of the people. Mr. Stanley speaks of fine audiences and excellent attention at Tientsin. Touring work among out-stations is not carried on as extensively as heretofore, yet some have been received into the church and others publicly recognized as inquirers. Mr. Stanley adds: "I am thankful; more, I am encouraged, hopeful, rejoicing. I believe greater things are in store and grander opportunities are preparing when this war is over. May the churches be prepared to give us the men and money that will be needed then!"

THE "Rally" in behalf of foreign missions held in Boston, April 23 and 24, well deserved the notice which was given it in the secular and religious press. Sessions on two days were of remarkable interest, and it was refreshing to see the large congregations which filled the Park Street Church intent upon furthering the foreign missionary cause. A conference of the Corporate Members of the Board in New England held at the same time, at the call of the Coöperating Committee, brought together a large number of gentlemen, and the spirit manifest was encouraging. We wait to see what the fruits will be in the gold and silver which are so much needed at the present time. The case has been presented to the churches with great fulness, and no pastor or people can be ignorant of the precise nature of the call. We look hopefully for their response, which should come soon. Already we hear of scores of churches which are making arrangements for extra collections, some of them on the "dollar a member" plan, others at a larger rate; one church of over 600 members having already secured not far from eight dollars per member.

*The Oberlin Review* for April 17 devotes much space to the missionary work done by Oberlin students. A list of over 200 sons and daughters of the college who have been engaged in missionary work, either in foreign lands or among the Indians of North America, is given. Seventy Oberlin students are said to be now in the foreign missionary field. The college has for some time supported Rev. C. A. Clark, of Kumamoto, Japan, as its missionary, but the graduates of the college are found in nearly all the missions of the American Board. There are now at Oberlin no less than forty-six children of missionaries, pursuing various courses of study that are open to them in the different departments of the institution. For the accommodation of these children of missionaries, and for others that are yet to come, a special appeal is now made for funds to complete the Oberlin Home for Missionary Children. Twelve thousand dollars are wanted at once to make available pledges already made. The call is one that appeals very closely to the friends of missionaries and we trust it will meet with liberal responses.

AMONG the visitors from India who spoke at the Parliament of Religions at Chicago was Mr. Narasinhachari, a Brahman, who in his address at the Parliament gave some reasons for what he called the slow progress of Christianity in India. Among the reasons which he there named was this, that "Christians make people believe that the eating of animal food is a necessary preparatory course to be gone through with before baptism." The question now arises as to the trustworthiness of one who had imbibed such a perverted notion of Christian teachings. But we hear from this man again in a quotation given in a recent number of *Harvest Field* of India. It seems that on his return to India he sought restoration to his caste. Travel and contact with people not of his caste had necessarily defiled him, according to Hindu law, and he was obliged to confess that in visiting America he had committed a sin. To accomplish his restoration he was compelled to submit to what is called *prayaschittam*, a disgusting rite, requiring the partaking of a filthy compound of the five products of the cow. One of the Indian papers makes this incident the text for a serious address on the hypocrisy engendered by such a performance. It says that this profession of

repentance is not honest, as everyone knows. Mr. Narasimhachari does not believe that his foreign travel was sinful, and he cannot, therefore, repent of it. He conforms to a disgusting custom for the sake of keeping his place in society. This Indian paper well asks: "Will not such things lower our moral character because they make cowards of us all, since we have not the courage to maintain that we are right and hold to what is right at all costs?"

SINCE the memorial article concerning the Rev. George C. Knapp, in our last number, was issued, letters have been received reporting some extraordinary demonstrations of regard, made at the time of his death, on the part of the people of Bitlis, and especially by Gregorian ecclesiastics. It should be remembered that when Mr. and Mrs. Knapp went to Bitlis, thirty-seven years since, there was for a year only one man who ventured near them, and he by night. When one of their children died this man alone stood by them at the burial, which had to be after dark. In those days they were stoned and insulted in every possible way. But the marvelous change which has taken place is shown by the fact that no sooner had Mr. Knapp died, on the twelfth of March last, than a deputation of Gregorians came to ask that he be buried in one of their churches or monasteries, an honor which is considered very great in their country. A letter of sympathy was sent from the Gregorian official headquarters. When the request as to the place of burial was declined, with thanks, the Gregorians wished that their priests might take some part in the funeral service. This proposal was accepted, and on one platform of the Protestant church were seated three Gregorian priests, in their sacerdotal robes of magnificent brocade, one holding a gold crucifix, another a small Bible encrusted with gold. He did not touch it with his hands but carried it, even when reading, in a white silk cloth. The Gregorian choir-boys, in their robes of white with colored borders and crosses, chanted and also responded to the intoned prayers of the priests. Many Gregorians asked the privilege of speaking, and they did so with great impressiveness. One of them paid a glowing tribute to Mr. Knapp, enumerating the blessings he had been the means of bringing to Bitlis. Of this address Miss Knapp writes: "The whole was spoken with a vigor, enthusiasm, and conciseness that struck us with wonder as coming from an Armenian." Some Protestant brethren, especially the earlier friends of Mr. Knapp, spoke in affectionate remembrance of his life and services. The exercises lasted for three hours. A most touching fact came to light later, that at the hour of the public service some imprisoned Armenians, eleven in number, gathered in one quarter of the prison with their priest and sang together the funeral hymn. The Gregorians seem to have accorded to Mr. Knapp an honor which even their patriarchs would not have received. They closed all their shops the day of the funeral, and their schools for three days. The whole incident is not less a testimony to the Christian character and influence of Mr. Knapp than it is to the marvelous change that has taken place among the people of the East in reference to evangelical Christian work.

AN illustration of the perverse and malicious reports in reference to affairs at the Hawaiian Islands is seen in an account published in a San Francisco paper and copied all over the United States, that Captain Davies, of the steamer which landed the arms for the rebel party, was tortured by the government in order to



compel him to testify as to his acts. This paper stated that when Captain Davies refused to testify he was "strung up by the thumbs to ringbolts, with his legs bound below the knees. . . . He endured this agony for some time. The sweat poured from his body, the tendons of his limbs stood out like strands of rope," etc. The account speaks of the sufferer as begging for a drop of water but holding out till he fainted. This astounding statement was met as soon as possible by a letter from Captain Davies himself, in which he says: "I wish to set at right such a fearful prevarication and denounce the whole thing as a most infernal falsehood. Not one of the tortures therein enumerated was practised upon myself nor upon any other prisoners. On the contrary, the government from the first has treated me with the utmost fairness and justice." One would almost think that a Lying Trust Company had been formed for the purpose of controlling the business, specially in relation to the Hawaiian Islands and missionaries.

SINCE the paragraph in our last number concerning the relation of Turkish officials to educational institutions in Turkey was written, information has been received that *iradés* for both the Girls' College at Constantinople and Anatolia College at Marsovan "are assured." Just what the assurances are, we are not informed. There will be opportunity to express our gratitude and pleasure when the *iradés* are in hand.

A SAD calamity has been experienced at Sirur, in Western India, the total loss by fire, on March 25, of the Industrial School building and all its furniture. Rev. Mr. Winsor has with great energy managed this institution. His work has been heartily commended by all its observers, and great sympathy is expressed both with him and his people in the loss they have sustained.

A CASE has recently been tried in several courts in India bearing upon the rights of converts to Christianity in the care of their own children. A Hindu and his wife professed conversion, and were baptized some three years since, together with their two young children. Afterward the wife, under pressure from her relatives, renounced her Christian faith and left her husband. The father sought the custody of his children and the chief court of Mysore has just decided that according to Hindu law a parent loses his right to the custody of his children by reason of his having become a Christian. It seems that the English law bearing upon this subject is not applicable in the province of Mysore. A writer in *Harvest Field* calls attention to the splendid commentary which this decision makes on Swami Vivekananda's claims as to the liberality and mercifulness of Hinduism. At the Parliament of Religions and before other audiences in the United States Vivekananda declared that one of the chief beauties of Hinduism was its broad and generous spirit of toleration. "I am proud," he said, "to belong to the religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true." This catchpenny claim deceived those only who wanted to be deceived. Hinduism by the decision of its high court declares itself so utterly intolerant that it will not give to Christian parents even their sacred right in the care of their own children.



MRS. L. B. HAGER.

IN our last number we reported the death of Mrs. Lizzie B. Hager, wife of Rev. C. R. Hager, M.D., of the South China Mission. We are glad to give here a reproduction of a photograph of Mrs. Hager. She was buried on the seventh of March, in the missionary cemetery at Canton, where Dr. and Mrs. E. P. Thwing were buried not long since, and near the grave of Dr. Dyer Ball, the eminent missionary physician who labored so long and so faithfully in South China. Letters from this mission dwell upon their sore bereavement in the loss of Mrs. Hager, who gave promise of such excellent service in the Master's Kingdom.

OUR readers will find on another page a good instalment of the letters received from Micronesia by the *Morning Star*, which vessel arrived at Honolulu, April 8. We have other letters, especially one from Rev. F. M. Price, which we are obliged to put over until our next issue. Though the *Star* was not allowed to have any communication with the natives on Ponape, we learn from a letter from Henry Nanpei that matters are quiet on that island, and that the Christians are permitted without interruption from the Spaniards to carry on their schools and other good work.

A NOVEL method of awakening zeal and prayer in behalf of missionary work has been adopted by one Christian Endeavor society, which has undertaken the support of a native preacher in the Madura Mission, costing, above what the people themselves raise, forty dollars a year. This makes eleven cents a day. A card is prepared for each day of the year and the member of the society taking that card pays the eleven cents and promises to pray especially for that helper on that particular day. Thus their alms and their prayers go together.

IN *Regions Beyond* for April, in an article on "Woman's Work for Woman," there is a summary of what the women of Great Britain and Ireland are doing in foreign missionary work. Here is the statement: "The women of Great Britain and Ireland are sending to women, by means of twelve different organizations, 770 European ladies, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2,000 native helpers, and manage 900 schools, in which branch of their work 64,400 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic zenana and medical work."

JAPAN has again shown her wisdom and prudence in assenting to a modification of the terms of peace between China and herself. The temptation was very strong, no doubt, in the flush of her successes by land and sea, to resist the interference of Russia and to assert her right to what she might call the fruits of her victories. We trust that the Japanese people will exhibit as much self-restraint as does their government, and that the Emperor and his Cabinet will not find themselves beset by a party at home ready to run the risk of a war with European Powers. It is a matter for devout gratitude to God that the war has ended, and that the results promise so much of good to both nations that have been engaged in the conflict. One thing is certain, that the nations which have been especially engaged in the introduction of Christianity into Japan and China have commended themselves highly to the people of both those nations. It is manifest that missionaries from Great Britain and the United States will find much less of prejudice against them than they have heretofore encountered.

THE Suffolk South Conference of Churches held its Spring meeting with the Union Church, Boston, devoting both sessions to the consideration of the work of foreign missions. So far as we know this has no precedent, but we hope that the example will be followed by others in the days to come. Would it not be better for all our churches if oftentimes, instead of discussing matters that relate to their internal welfare, they should give undivided attention to the vast and inspiring work which God has given them to do in the evangelization of the nations?

A REMARKABLE proclamation was issued by the Emperor of Japan on April 22, in connection with his reception of the plenipotentiaries at the Peace Conference. After dwelling upon the valor and fidelity of his army and the loyalty of his people, he speaks of his sincere desire to restore peace and thereby attain national prosperity. He gives a striking charge in reference to the danger of vanity in view of their recent successes, saying, "We therefore hope that in common with our loyal subjects we shall always guard against self-contentedness, and that ever in a spirit of modesty and humility we shall strive to perfect our military defences without falling into extremes. . . . It is hereby definitely made known that no countenance will be given by us to such as, in their conceit of recent victories, may offer insult to other States and injure our relations with friendly Powers. Especially in regard to China, after the exchange of ratifications of the Treaty of Peace, friendship should be restored, and an endeavor should be made to increase more than ever our neighborly relations." May the Emperor and his people be enabled to carry out his wise and benevolent purposes!

HERE is what one missionary in Africa writes of the objection often raised to sending missionaries to that continent on account of its unhealthfulness: "It is said, 'So many die.' And why do they die? Simply because the niggardly giving of Christian people compels them to do and risk what no human being can endure in any climate. One man was left with work that at home would employ ten, and then, if the Lord does n't work a miracle to keep him alive, it is attributed to 'the dreadful African climate.'"

## BANYAN CITY SCIENTIFIC INSTITUTION.

BY REV. LYMAN P. PEET, OF FOOCHOW, CHINA.

BANYAN CITY is another name for Foochow. Our institution here has once more closed for the year, but this time it was an unusually interesting occasion. For the first time in its history students were formally graduated, receiving diplomas and going out as full-fledged graduates. The exercises of commencement week began on Sunday, January 13, with the Baccalaureate sermon, preached by Dr. Baldwin on the text, "Quit you like men; be strong." The closing words of advice given by one who may be styled "the veteran of



THE GRADUATING CLASS OF 1895.

veterans" in missionary service, to four young men just starting out in life, added impressiveness to a service already impressive. "Be men in regard to the body, the mind, the conscience, and the spiritual nature." This counsel, given in a most earnest way, will, we feel sure, remain with the students for a long time.

Another interesting feature of this service was the rendering of two selections by the newly formed College Glee Club. This organization is still in its infancy, but by careful and persistent training we hope ere long to hear singing which shall remind us somewhat of that which is heard so frequently in Christian America.

On Monday was the president's reception, on which occasion some seventy-five persons, teachers and pupils of the college, availed themselves of the opportunity to come into closer touch with each other. Tuesday was class day. The usual

features in American colleges, such as the reading of the class history and smoking the pipe of peace, music by a brass band, and the singing of sensible college songs—all these were dispensed with. Neither did we assemble under the spreading branches of graceful elms, compared with which the lower hall of our college building seemed rather an inferior location. No one knew beforehand



THE CHINESE OFFICIALS WHO ATTENDED THE EXERCISES.

of what the exercises were to consist. One of the smaller boys, a son of one of our pastors, presided, and after the singing of a hymn announced that the night before the members of the graduating class had indulged in a heated discussion, and he now proposed to call them forth one by one and give the public an opportunity to decide as to the merits of the position taken by each. The subject under discussion was: "Which class of people is most essential to the world's welfare?" According to the Chinese there are four classes of people—

the literary, agricultural, artisan, and trading classes — and each was well personated by a member of the graduating class. At the end of the debate no one present, whether foreigner or Chinese, assumed to decide that the world owed more to the literary class than to any one of the other three, and we make bold to affirm that had some of the narrow-minded “literati,” of whom there are so many in this land, been present and heard the discussion they might have found it difficult to maintain that they should be enrolled among the great of the earth, rather than the farmer, artisan, or trader.

Wednesday was “field day,” and Mr. Beard had prepared an interesting program of athletic contests. The members of the mission and a large number of Chinese were present and were very much delighted with what they saw.

Thursday, commencement day, dawned dark and rainy, but the exercises in Peace-street Church, which commenced about eleven o'clock, were none the less interesting. These consisted of an historical address by Mr. Hartwell, essays by the graduates, interspersed with music by the Glee Club and congregation. Toward the close, Colonel J. Courtney Hixson, United States Consul at this port, made an interesting address in which he showed his genuine interest in this department of missionary effort. He expressed his pleasure at the presence of the four Chinese gentlemen of official rank, and said that this was one of the best ways of encouraging the young in their attempts to get a knowledge of Western science and civilization, as well as of Christianity, without which the first two would be useless. After the presentation of the diplomas, the singing of the doxology, and the benediction, the Chinese guests, the preachers, former students, and gentry proceeded to Cowan Hall, where a dinner of fourteen courses awaited them. This was our Alumni dinner. The foreign guests were served to an informal lunch at our residence. Over sixty sat down to dinner. Thus ended what may safely be styled five of the pleasantest days in the history of the institute. Of the four graduates, the one at the left as we look at the picture will assist in mission work at the Shao-wu station; the one at his left has been adopted by the Newington Church Young Men's Mission Circle. He will take post-graduate studies in the college, thus preparing himself for greater and more efficient service in the future. The one at his left will take up the study of medicine under Dr. Kinnear, while the fourth will teach a day-school under the direction of Mrs. Woodin. It has been very gratifying to see the interest taken by the students in religious work. A number teach in Sunday-schools. The “class of exhorters” is beginning to see some results of its efforts in the conversion of souls.

The hope of China is in its educated Christian young men, and in order to secure these, educational institutions should be properly manned. That is the great need of this institution at Foochow at the present time. Christian missionaries from other countries may do a great deal, but still it remains true that the evangelization of China must rest in a great measure on her own workers whom the foreign missionary, through the grace of God, may be able to train up. Our prayer is that the Macedonian cry may be heard and heeded by some young man who will come out to assist directly in the work of this institution. The prospects are brighter than ever, and we have no cause for discouragement. What is needed is workers.

## MRS. SOPHIA H. CHESTER.

FROM the missionary bungalow at Dindigul, in the Madura district of Southern India, on March 13, there passed from the earthly to the heavenly service this faithful Christian missionary,<sup>1</sup> the wife of Rev. Edward Chester, M.D. During all her life in India she has been in good health till the past year, and even to within ten days of her death she had looked after her Girls' Boarding School and the work of her three Bible-women. This mission work was very dear to her. She never in the least regretted her coming to India. Scores of girls who have been under her training have now grown into women. Many of them are mothers who have carried to their homes the benefits they have received from her instruction and her influence. She passed away peacefully and trustfully, and her old and faithful friends, with much love and many tears, made arrangements for her funeral. Permission having been granted to all who wished to come to the bungalow to look upon her face after her death, thousands of Hindus, Roman Catholics as well as Protestant Christians, came to bear witness to their affection for one whom they had known so long.



Mrs. Sarah B. Capron, long associated with Mrs. Chester in missionary work in India, bears this testimony concerning her:—

“Thirty years of the thirty-six years of Mrs. Chester’s missionary life were spent in Dindigul. Her missionary associates will gratefully remember her repeated ministrations to those who, needing the physician’s care, were for a longer or shorter time in their home. Sickness and suffering make a heavier demand than ordinary hospitality, and the home of a mission physician often becomes a hospital in fact, while the gracious and cheering home life banishes the name.

“Mrs. Chester will also be associated with painstaking supervision of her Hindu Girls’ Day Schools and Boarding Schools. The value of her many years’ efforts for the girls growing into womanhood in the town of Dindigul cannot be estimated. The universal expressions of grief on the day when she was laid away from their sight were not more unmistakable than the loving testimony from one and another during those years of her ministry among them. It was the tribute to the power of an influence, unconscious to herself, which, captivating and elevating, had been quietly doing its work under the eye and leadership of the One who has treasured it all as done for him.”

<sup>1</sup> Mrs. Sophia (Hoffman) Chester, born in New York city December 5, 1830; married August 15, 1848. Embarked with her husband from Boston, for Madura, December 8, 1858; died at Dindigul March 13, 1895.

At the funeral service Dr. Washburn and Pastor Colton officiated, speaking both in English and in Tamil; and the choir of the Girls' School sung in Tamil the hymns, "Art thou weary?" "Lead, Kindly Light," and "Paradise, O Paradise!"

So ends the record of her life, but not her influence or the memory of her Christian character. Her works do follow her.

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### MADAGASCAR AND FRANCE.

THE intelligent friends of missions all over the world are deeply concerned about the present position of Madagascar. The military forces of France are already on their way to enforce the claim of that nation to supremacy in the island. In what is called the Zanzibar Convention, held in 1890, the British government recognized the Protectorate of France over Madagascar. By the terms of that agreement "missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teaching shall be guaranteed." The rights conceded to France by the Zanzibar Convention have not as yet been recognized by the United States, and they are not acknowledged by the Malagasy. The islanders propose to resist by every force at their command the troops of France, and a bitter strife must be the result. The Hovas, the ruling tribe, will fight to the last; and whatever be the end of the armed conflict, multitudes will be slain, institutions will be broken up, and the results of missionary labors in some degree lost. It is not necessary to suppose that the guaranty of religious toleration will be disregarded, but war, especially if it should end in the domination of a foreign hostile power, will inevitably and most sorely interfere with Christian work. The Malagasy have the Bible. To it they have clung in times of sharpest persecution, and it has kept them firm in the faith. So that whatever the result of the conflict of arms we do not anticipate a destruction of the Evangelical work that has been begun and has progressed so far. The island has been specially the field of the London Missionary Society and glorious results have followed its labors. It has expended annually some \$75,000 in its work for the Malagasy, maintaining among them thirty-two male English missionaries. Connected with it there are 1,300 churches, with about 63,000 church members, 1,061 native pastors, and 280,000 adherents.

Inasmuch as our readers will be likely to hear much of Madagascar within the next few months, we are glad to give a sketch map of the great island, which we reproduce from the Annual Report of the London Missionary Society. It is the third largest island in the world, having a length of 975 miles and an area nearly four times greater than that of the six New England States combined. The population is variously estimated, but is probably not far from 3,500,000. The story of the introduction of Christianity by the agents of the London Society in 1818, and of the subsequent persecutions, during which multitudes exhibited the greatest Christian heroism and suffered martyrdom, is one of the most thrilling in the annals of the Christian Church. But there was growth even amid the fires of persecution and while the Christians were compelled to hide in caves and mountain fastnesses.



The mission, having been expelled by force, was reopened in 1862, and since then the progress has been most remarkable. So far from being compelled to hold their worship in caves, the people have gathered in churches which are spoken of as imposing. Four stone memorial churches are among the conspicuous buildings of the capital. "Houses of prayer" can be found on every hand, and the people frequent them. The queen and her counselors, as well as the common people, are worshipers in these Christian churches. Sunday at Antananarivo is as quiet and orderly as in any city in Christian lands.

The April number of the *Chronicle* of the London Missionary Society is devoted to accounts of the condition of Christian work in Madagascar. The present task of the foreign missionaries is to guide existing congregations, leaving the evangelistic work largely to the native churches. The Congregational Union of the central province, Imerina, which Union has ordinarily from 1,200 to 1,400 delegates in attendance at its sessions, is now sending out ten new men to the unevangelized portions of the island. Sunday-schools and day-schools, orphanages, Bible and Tract societies are in active operation. Already there are no less than 100 Christian Endeavor Societies. During 1894 the people gave for church purposes \$36,000, a large sum in view of the fact that the average wages of the day laborer are from six to eight cents. Under the direction of the London Society there is a college, medical school, and high schools for boys and for girls. Aside from the work of the London Society, the Norwegian Lutherans have a vigorous mission, begun in 1866, with a staff of



over thirty members, occupying twenty-three stations. This and the Friends' Mission are working in harmony with the London Society. The British Society for the Propagation of the Gospel (High Church) has also a mission, and the Roman Catholics have a bishop and about seventy priests.

The previous course of France in connection with missionary work in the regions which have come under her sway has not been such as to give us assured confidence as to the future of Madagascar. It is not reassuring, for instance, to read that a French cardinal prescribed a prayer to be used in all the churches of the diocese of Paris on April 2 in behalf of the Madagascar expedition "whereby France," it says, "is accomplishing her mission of diffusing Christian civilization." Whatever may be the motives of the French officials, it cannot be denied that the Christian civilization, which a large portion of the French people deem it "their mission" to advance, is the establishment of the Roman Catholic religion in place of Protestantism. We trust, however, that there will be no failure to carry out the explicit agreement for religious toleration, and that this will be something more than a form of toleration without its spirit. But war is a terrible scourge, and destructive of good institutions. The French will find the conquest of the island no easy matter. The twelve and a half million dollars voted for the military expedition are said to be already exhausted, and late papers announce a long delay in the march to the interior because of the sickness among the troops. Let the prayers of all Christians ascend in behalf of the people who are now in distress, and who have the worst anticipations both as to their government and their religious liberties. God make the conflict short and protect his own cause and people!

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## THE POLITICAL PREPARATION FOR CHRIST IN THE FAR EAST.

BY REV. J. H. DE FOREST, OF JAPAN.

WHATEVER obstacles there may be to the extension of Christ's kingdom in Japan, whatever discouragements missionaries and their Boards may be confronting, one thing very clear to the Christian who has watched the political situation for the last quarter of a century or more is that there is a preparation for Christianity such as never has been witnessed before.

Japan is the first nation that has ever come in contact with Christendom without a long and bloody war. When two nations come together the rule is that they always come to fight. Japan is the first great exception to this rule. The aggressive West with its superior civilization and military power knocked at the doors of this Island Empire whose people regarded themselves as a divine race, and all outsiders as barbarians. They did not want any foreign intercourse whatever. Their ships or junks were built by law with weak sterns on purpose to make navigation dangerous and intercourse with other nations impossible. In case a storm should drive a junk far into the Pacific and disable it, the rescued sailors were not permitted to be brought back to their native land. To leave Japan, as Neesima did, was a crime whose penalty was death. The laws and history of Japan were used to deepen contempt for foreigners. Here was

an empire that had never suffered invasion. How unlike England, which has been invaded nearly a score of times, the invasion often ending in conquest! No wonder the people hated foreigners. No wonder the father of the present emperor sent to the Ise shrines to have prayers offered for the expulsion of the barbarians who, under Commodore Perry's lead, had gained a foothold there. The marvel is that there was no war. In the providence of God here was a great nation that was to be brought into contact with the Treaty Powers and under the influence of international law without a war. This shows a great political change that has come over the whole world within a very few decades. There has come to be a growing spirit of humanity, a new manifestation of an international conscience that deprecates war. Therefore the old rule that nations, when they first come together, come to fight, has now its first exception, and the old spirit of hatred of foreigners in Japan, which would have been deepened by war, has been weakened by this disuse of war.

Who cannot see the wide difference there must be between the national feeling in China and that in Japan toward Christian nations? In China their original dislike of Western barbarians has been strengthened by the so-called opium war, the invasion of the allied Powers to the capital, the forced opening of ports, and the repeated exaction of indemnities, till now there is no one thing the millions of China are so united on as hatred of all "foreign devils." But in Japan the original dislike has been completely broken by peaceful methods of international intercourse, thereby opening the whole nation to the entrance of the King of Peace.

Japan is the first of Asiatic States to give the people a constitution which guarantees religious liberty. Such an act as this is unparalleled in the history of nations. That for which our ancestors struggled and sacrificed, that which they bought with priceless treasures of blood, has been given to a nation of forty millions by one stroke of the pen! Of course this religious liberty cannot mean fully what it means here, for the millions of Buddhists do not propose to yield the immense influence they have gained without a struggle. But this celebrated Twenty-eighth Article prevents any persecution of Christians as such. Christian teachers and soldiers have not infrequently been subjected to most annoying and even distressing interferences, but always on some other charge than that they were Christians. Nevertheless, when we remember, that until very recent years, the penalty for believing Christianity was crucifixion, and that the people everywhere were required to show their hatred of "the Jesus' Way" by trampling on the cross, there is nothing in modern history that shows more the Divine Hand than this liberal constitution that recognizes the right of the people to do their own religious thinking. We can explain the recent immense revolution of thought in the army—opening the barracks to the distribution of the Bible, and permitting Christian workers to go to the battlefields—in no other way than by the Providence that guarantees the nation's liberty of conscience. Humanly speaking it would have been impossible during the last five years for the churches of Japan to withstand the aroused determination of Buddhism, Confucianism, and Shintoism to drive Christianity out of the country, had it not been for this most helpful stand the government took in favor of toleration.

• Would that so-called Christian nations everywhere had as liberal a constitution

as has this brilliant and aggressive power in the East. Then there would be no more Armenian slaughters. The face of all Europe would be changed into gladness and life within ten years.

And what shall we say of the war? It is unqualifiedly the greatest blessing that could have happened to Japan, Korea, and China. Everybody sees it, except a few grouchy Englishmen. The merchant sees in it the opening of new ports and a wider and more lucrative commerce. The statesman sees in it a larger extension of international law, a danger to universal progress removed, the political regeneration of Korea, and the waking up of a mighty nation out of unspeakable self-conceit. The Chinese themselves are beginning to say: "This war has brought us our best chance. Let us put an end to stagnation and misrule, and take our proper place among the nations of the earth." The pessimist dreads the coming awakening of China, and groans: "Good heavens! What will happen to us when those 400,000,000 Chinese get civilized and armed?" The humanitarian sees now a quick end to China's shameful system of judicial torture, her feelingless exposure of infants, and to her foolish fashion of bandaging woman's feet.

And the Christian sees in it all an inexpressibly great opening for the speedy triumph of Christ. Altogether, apart from the work of missionaries in Japan, see what the Red Cross has done! It seemed to many a mere imitation of a custom of the West, a kind of military ornament. But it has helped to give Japan power to wage war on a higher plane of humanitarian spirit than has ever been reached before, even in Christian nations. The people that trampled on the cross thirty years ago now glory in the cross and are beginning to add: "We might as well call it the cross of Christ." The whole political reconstruction of Japan with its constitution, systems of law, and education has produced a condition that demands Christianity.

In Korea, now for the first time, the political environment will favor the practical introduction of our religion. The Christians of Japan are keenly alive to this their opportunity to begin foreign missions. Already in the Young Men's Christian Association Hall in Tōkyō, a committee of leading Christians, irrespective of denominationalism, have undertaken to give Korea the beginnings of a Christian education that shall do for that kingdom what Christian schools are doing for Japan. This movement, in which no foreigners are concerned, shows that practical, living Christianity in Japan has the real missionary spirit. Missionary Boards now have a new ally in Korean work. America and Japan are joining hands and hearts to regenerate Korea.

In China the deep-seated hatred of Christianity is bound to give way before the incoming light. There will be a wide demand for the English language there, and our language is not only essentially theistic, but it is Christian. Wherever it goes it is not only a civilizer but a Christianizer. Let the Boards now plant their Christian colleges in the great cities of China, and put in charge none but thoroughly able men who know how to use the new knowledge of this age for Christ and for man. Let pastors say to their brethren: "Now is the accepted time, now is the day of salvation for all the East." God has never in all history providentially provided so wide a door of entrance as is revealed in the political situation in the East. All history is seen now, as never before, to be a gradual. ●

unfolding of the Eternal Spirit's thought. The East and the West are coming together, and the brotherhood of man is nearer its realization through Jesus Christ, our risen, glorified, exalted Saviour, the Light of the World.

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## THE NEXT GENERATION IN MISSION LANDS.

BY REV. N. G. CLARK, D.D.

WHILE embarrassed by the necessities of the foreign work and pained at the losses incurred by the neglect of present opportunity, it may be helpful to look forward to the next generation of native Christians — to their relative position and influence. In the first place, this new generation will be made up largely of those who are now children in Christian homes and in Christian schools. They are growing up in a purer moral atmosphere, unlike the debasing and demoralizing influences which environed their parents. Their home life is not only very different, and suggestive of better ideas and practices, but they are enjoying the instruction of Christian teachers even in the lower schools, and still more in the higher institutions under the supervision of thoroughly cultured and Christian Americans. What may we not anticipate in the future of our mission work from the more than 7,000 young men and young women under these influences — the larger part of whom are already church members, with the conversion of hundreds every year? Moreover we look for constant additions from those now outside the immediate sphere of our educational work who will be brought under the influence of Christian ideas and Christian culture. Add to these agencies the more than 40,000 church members, the influence of Christian homes on the life of the nation, with all that is being done in the various forms of women's work, reaching now to thousands and tens of thousands of families, and we may have some just conception of the advantages of the next generation and their larger opportunities of service for Christ.

Already we have evidence of the leavening power of the gospel in every mission field quite outside of the immediate sphere of personal Christian influence. The few Christian women sent out to Spain, at first despised and scorned by the higher classes, enjoy now a respect and esteem hardly deemed possible twenty years ago. In Bohemia a memorial to John Huss has been placed by Catholics in one of the public buildings of the city of Prague, showing a changed sentiment resulting, in no small measure, from the exemplary character and devoted lives of our missionaries there.

A year or two since the high personal regard entertained for the members of our Madura Mission led prominent natives, while still adhering to their old faith, to contribute to the endowment of our Christian college at Pasumalai, and only recently the Rajah of Ramnad has pledged 4,000 rupees (or dollars, which?) toward the establishment of a hospital under our care, while the movement of whole villages to secure religious teachers from us is the happiest evidence of the leavening process which is going on in India.

A new generation is coming. What we have gladly hoped for and prayed for is coming. It is only a question of time.

MISSIONARIES AND THEIR SONS AT THE HAWAIIAN ISLANDS:  
A REPLY.

BY MRS. MARY A. RICE.

[The following paper has been addressed to *The New York Evening Post*, by Mrs. Rice, who went with her husband, William H. Rice, as missionary to the Hawaiian Islands in 1841. Her husband died in 1863, but Mrs. Rice has remained, much beloved by all residents of the Islands, being now nearly eighty years of age, so that she is affectionately called by them "Mother Rice." Her reply to an article in *The Evening Post* in February last, entitled "A Missionary Disgrace," is so calm and temperate, and covers the case so fully, that we reprint it here for the benefit of those who have been disturbed by the article referred to.]

In reading the article in *The Evening Post* of February 27, entitled "A Missionary Disgrace," the statements were so incorrect that I could only say "An enemy hath done this," remembering Matt. 10 : 25. After mature reflection, I must consider the article a series of great mistakes. I cannot allow even the shadow of nearly eighty years to prevent my striving to vindicate the characters of my friends of more than half a century whose lips are now sealed in death.

With regard to the amount of property owned by missionaries and their children—"four fifths" of the property of the Islands. This must include the property of all the foreigners, and the largest landholders are not the children of missionaries. Some fine plantations are owned by persons who have no connection with the mission, while there is not a plantation owned entirely by any son of a missionary. There are several plantations, corporations they may be called, whose shares can be purchased for a small amount, and this is a favorite investment of teachers and others of small means, and some missionaries' sons have bought in these corporations. No one of them is a manager of a plantation, but several have some work on the plantations. Seventy children of the missionaries have gone to other lands, and nearly the same number remain here. These sons are clergymen, lawyers, judges, doctors, surveyors, teachers, and clerks, nearly all in moderate circumstances, but useful and respected. There may be ten who, men of integrity, have developed rare business abilities and are rich for this country, not millionaires such as you have. Some of the families are saved from actual want by the patrimony of their parents being invested here, which yields to their children a frugal living.

In the present government there are about 100 officeholders; ten of these are descendants of missionaries. Of the eight who composed the Military Commission there was not one. What is one to understand by "fifty or sixty years of unbroken missionary government"? The Kamehamehas were a kingly race and governed their people. Kamehameha III and Lunalilo were inclined to seek the advice of missionaries. The four others who have reigned within my recollection were not, but pursued their own plans. When Kamehameha V was asked to sign the free liquor bill, he replied: "I will not sign the death warrant of my people." No entreaties of missionaries could prevent the elected king, Kalakaua, from signing this bill, and the dire effects of the act only those who strive to do Christian work among the natives can understand. It did not avail when we begged the ex-queen not to destroy the remnant of her people by making opium free. But that act and the lottery bill and claiming absolute power, contrary to the expressed wishes of her mission friends, prevents the

fiction of an unbroken missionary government. There has been a settled conviction in the minds of the thoughtful natives, as well as of foreigners, that the power to rule this land wisely passed away with the extinction of the noble house of the Kamehamehas, and the flooding of the Islands with liquor.

“Suddenly the tone changed.” When and where? We have been sensible of no change. The revival of sorcery and the free liquor have corrupted many of the young people and given to the Islands a class of idle, dissolute men, many of whom took part in the late uprising, and God has been gracious to this land that they did not gain the power. But very few of the good church members had part or lot in that affair. The good Hawaiians are the best of people and our hearts cling to them as to our children.

As to leprosy, there is no missionary who could be spared to live among them. Only three or four survive of the many who greeted us when we came to the Islands, in 1841, and they are feeble. Three persons have come from the States to take their places. Dr. Hyde gave up his salary for the support of the latest helper. Upon these men rests the whole burden of the work. We have a native ministry, but they are to be educated, and a constant supervision of the churches is needed. This the churches at the leper settlement receive with the others. A few days since a young leper, the son of a Hawaiian pastor, wrote to me that the Sabbath-school was flourishing and the “two native churches doing splendidly,” and added: “Perhaps I was stricken with the disease because I was needed in the work of Christ here.”

One of the successful sons of a missionary has built a home for boys, and another a reading-room, and we try each week to send them fresh reading. As for the Mongolians, the missionaries of the American Board had nothing to do with their coming, but we receive them as those for whom we must work. The son of our former Seamen’s Chaplain with his wife, a missionary’s daughter born in China, devote their lives to the Chinese. Already their church building has been enlarged and schools are sustained for Chinese children, even to kindergartens. The Japanese also have, besides their own gifted pastor, the labors of a missionary’s son and his wife, a missionary’s daughter, who devote their time to the Japanese and native work. Then the Portuguese church is outgrowing its building and no one acquainted with the two Portuguese pastors and the superior women who labor with them in the schools would speak slightly of the Portuguese on the Islands. One plantation, partly owned by missionaries, has a German colony, with church and schools and a highly educated pastor. Besides this, an owner employs a Japanese and also a native colporter.

Not only has the work of the Master been forwarded in the lines given above, but we are anxious for the many young men coming to these shores from Christian lands. For this reason our Y. M. C. A. building is being enlarged at a cost of about \$15,000, more than half of this amount having been contributed by the sons of missionaries. A son of a missionary, who on the smallest of salaries has labored for years in the first native church, is dependent for a home on the patrimony of his parents. Many daughters of the missionaries have married, suitably, men who are a power in the land, and few parents can sympathize with the grief expressed in Gen. 26 : 35. Daughters of missionaries, who were Israelites indeed and who have passed on, have taken up their work and carry it on in

a remote, lonely portion of the Islands. Another has taken the work left by her parents, though it involves great self-denial. More than one of the missionaries has given back to the Board a larger amount than ever received, while others, not able to return all, have given what they could. Besides all that is required to carry on the many different missions, we have schools to sustain, something between a home and an asylum, where work is taught as well as books. There is a constant demand for help in all these different missions and we are grateful that to some persons God has given means to carry on this work.

"I am become a fool in glorying, but ye have compelled me." I cannot endure the thought of being "a disgrace" to the dear Church of Christ which he has purchased with his own blood and whose interest we have earnestly sought for more than sixty years.

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## Letters from the Missions.

### Micronesian Mission.

#### ARRIVAL OF THE MORNING STAR.

THE *Morning Star* arrived at Honolulu from her annual voyage, April 8, bringing a full mail from all the stations within the mission. We have now the details of much that has before been reported in brief. The voyage of the *Star* was on the whole a prosperous one, and the health report from the mission is in the main excellent. Miss Abell, being in much need of a change of scene, came on the *Star* to Honolulu, purposing to return with the *Star* in June. Miss Foss, according to a previous plan, came to Kusaie to assist in the work there. We regret that our space compels us to put over some letters, especially some from Ruk, which we hope to print next month.

#### THE GILBERT ISLANDS.

We have from this group an account from Mr. Channon of the trip of the *Star* through the Gilbert group, and also Mr. Walkup's report of the work at particular islands. Mr. Channon, Miss Hoppin, and Miss Wilson were on board the *Star*, and also for a part of the time Mr. Walkup, who left his vessel, the *Hiram Bingham*, at Apaiang. At this island the work was found in a sad condition, on account of the demoralization of the people from the prevalence of the native custom of dancing. Of the nature and effects of this custom, Mr. Channon writes:—

"Heathen dancing means a great deal to our work, for it includes all the other evils. It means first the taking of all the children out of school to be taught dancing by night and to sleep during the daytime. When dancing, the natives always make their native drinks and are soon intoxicated, when all manner of sins and wickedness follow, with a general demoralizing of the people, and only the firmly established Christians are able to withstand its influence. Thus the work of the schools and teachers is nearly destroyed, and many who were seemingly ready for the harvest are lost. We were sadly disappointed to find this state of affairs following so closely upon the establishment of law and order and schools under the English Protectorate, especially so when there proved to be the same state of affairs throughout the group with the exception of one island, Maiana. At first we were at a loss to account for it, but we soon discovered that the English Commissioner was himself to blame for the present condition. While he had given the islands in the main an excellent set of laws, he had made the serious blunder of attempting to regulate without altogether prohibiting the practice of dancing. He had told them they might dance on New Year's day, the Queen's birthday, and a few such holidays, but at no other times. Mr. Walkup had expostulated with him, but he had replied that this had been the



custom in the Fiji Islands and had worked well, and he did not like to take away all of what he called the people's pleasures and games.

"As soon as the Commissioner had left, the natives interpreted the restrictions to suit themselves. The liberty to dance on certain days, they took to be a general license for dancing, thinking, no doubt, if it was right to dance on the Queen's birthday it was surely right to dance on their own. The result was that, for three months since the Commissioner had left until we came, they had been dancing almost incessantly day and night, only stopping to take food and rest, with the results described.

"Mr. Walkup had already preached plainly to them before the *Star* arrived, warning them that so gross a violation of the Commissioner's restrictions would lead them all into trouble and heavy fine. We held one service ashore and again preached to the people, exhorting them to cease their dancing. As a result the people petitioned the king to stop the dancing, and before we left we learned that he had given his word and sent out the native police to enforce it.

"From Apaiang we went to Tarawa, where we found much the same state of affairs: schools small, only regular church members faithful, the rest all dancing."

#### CONDITION OF THE WORK.

Mr. Walkup gives some statistics of the work in the Gilbert group, showing that there are 6 ministers, 13 catechists, 30 teachers, and that of a population of over 20,000 nearly or quite one half may be classed as "adherents." Forty-four schools have 1,665 pupils; the church members number 1,701, of whom 172 have been received the past year. There have been received for copies of the Scriptures, \$525; for other books, \$179.79; at the missionary collections, \$389.25, or a total of \$1,094.04. Among the forces that have hindered the work the past year, Mr. Channon thinks that two—namely, the dancing and the famine—are only temporary. Abundant rains have

now fallen, and there will be a good crop of cocoanut and pandanus. It is believed that the British Commissioner, on his return, will see his mistake in leaving a loophole for the corrupting custom of dancing, and that there will be a speedy reformation, which has indeed already begun. The laws he has made are excellent, and he will doubtless see to their enforcement.

Miss Wilson, who made the tour in the *Star*, writes as follows:—

"I am glad I took this trip to the Gilberts this year, not because I enjoyed the sea voyage, for I did not; but now I have a clearer idea of what real heathenism means and know better how to pray for these poor darkened souls.

"It is so much worse than I had any idea of, and if it was not that I knew our heavenly Father is able to keep from falling all who are truly his own, and that I know that Jesus died that all might be saved, and that people cannot hear about it without a teacher, I would almost shrink from having those who have been with us in our schools, and whom we love almost as much as our own flesh and blood, go back amidst such vileness and sin. But we send them forth in Jesus' name and know we can trust them to his care. It made my heart ache to see some of the untaught people. I could not help comparing our boys and girls with these, their brothers and sisters. When put alongside of them our scholars' faces seemed to be lit up with a heavenly light. This shows what a difference the grace and power of God can make even in the most darkened soul. The work seems slow, and there is much that is discouraging; but I believe the time is not far off when God will have the hearts of these people for his own. They need much teaching, and with so few teachers I do not see how we can expect much better results than we see now."

#### THE MARSHALL GROUP.

Dr. Rife's account of his trip on the *Star* through the Marshall group was given in the *Herald* for May. We give

here an extract from a letter of Miss Hoppin, who accompanied Dr. Rife through the Marshall group, referring to the Girls' School at Kusaie:—

"We expected to take only enough girls to make our full number, forty—twenty Marshall and twenty Gilbert girls; but, owing to some very desirable girls who offered themselves in the Gilbert group, we took twenty-five instead of twenty; so that with our little Kusaian girl we have a school of forty-six. Our rooms are more than full, and part of the girls are sleeping in the attic, which is large and airy. Our plan now is to finish off two new rooms in the attic, if the Board grant us the necessary money.

"Our prospect for a good year's work seems bright. Two of our girls have suffered long at the hands of heathen parents because they refused to marry heathen men, one of the two being tortured with fire to make her give up her purpose. Another little girl resisted her heathen parents' purpose to induce her to take part in heathen dancing, while another was dragged by her hair along in the dust, to intimidate her and turn her aside from her purpose to give up her life to Christian work. These are special cases which encourage us to think that some, at least, of the material with which we have to work is choice.

"Of the girls who have graduated, the majority are teachers' wives and are making good homes, which are centres of light. We can count at least twenty of our graduates who are thus living. Among the most successful is Maria, one of our Gilbert girls, who furnished us four girls well prepared to enter our school. Another is a Marshall girl, Linina. One of our best graduates was Neibar, who died at her home on Jaluij only a few weeks ago."

#### A BRAVE CHRISTIAN GIRL.

A striking illustration of courage is mentioned as having occurred when the *Star* was at Nonouti where the Roman Catholics have recently landed seven new French priests and where the people are suffering both from famine and from this

vicious custom of dancing. Mr. Channon says:—

"Here we nearly lost one of our bright schoolgirls. The father came aboard and pledged Mr. Walkup and Miss Hoppin that she should not be kept, but allowed to return if Miss Hoppin would only go ashore with her. This Miss Hoppin did the next day, but no sooner had the father got the girl ashore than he cast off his shirt and declared himself a Catholic, and said the girl could not return. He then gave the girl some tobacco to chew, and ordered her to undress and put on the heathen fringe. All of this she stoutly refused to do, whereupon she was dragged by the hair of the head by her father, crying and sobbing, out of Miss Hoppin's presence. As Miss Hoppin could do nothing to save the girl, she was compelled to leave with a heavy heart. But the girl proved to be of good metal and resisted all the coaxing and threats of the priest who was called in to subdue her. Biding her time, the second night after, she escaped in the middle of the night, and after running five or six miles to a village where some of the schoolboys were spending the night ashore with friends, was brought off by them in a canoe to the *Star*, much to our surprise and pleasure. The next day we expected trouble from the girl's father, thinking he would come aboard and demand her release, but he did not, evidently regarding her more than his match."

#### SOME BRIGHT SPOTS.

Mr. Walkup speaks of the island of Makin as in an exceptionally hopeful condition. Nearly all the people attend church. Mr. Tabwia is a good preacher and an excellent teacher and has a large school of high grade.

When the *Star* returned to Apaiang four weeks after its first visit, there had been no more dancing and the king pointed out a gang of about thirty men who were carrying stones and so working out their fine for drunkenness. This indicates that the king is of a better mind

than he had been. Mr. Walkup writes of the two islands which are far to the westward of the Gilbert group, Ocean and Pleasant:—

“Banaba, or Ocean, Island is away off on the ocean, but some two vessels have visited it this last year buying their shark fins. The church work is steady, but the schoolchildren must help to fish or go hungry; thus the teacher has no regular day-school, but a good Sabbath-school. We notice one great change—not a canoe comes off to us on the Sabbath as on former visits.

“Anawero, or Pleasant, Island is under the German Protectorate, and last year the teachers were taken away at the request of the German Commissioner. Now numerous letters come from chiefs and people asking for books and visits from the missionary vessel. They are keeping up their schools started by our teachers, and they report 200 still studying. I made the visit to Jaluij to interview the Commissioner in regard to them. This new Commissioner had been told that the chiefs hated the teachers, and thus they were sent away. When told that such was not the case, and when he saw the many letters to the teachers, he promised to visit the place himself, if possible, or send to make an investigation. He could not return the teachers without the chiefs' consent, but books might be sent them at any time. I have sent them a box of Bibles, and they have the word of life and are able to read if no teacher is permitted to return.”

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### *Mission to Mexico.*

#### THE GOSPEL IN PRISON.

UNDER date of April 19, Mr. Eaton writes from Chihuahua:—

“In July of last year, one week after we had been in the house of Mr. Charles H. Maynard, of Namiquipa, he was foully murdered at his own door. A month later our fanatical enemies started the story that the Protestants had had a falling out, and that, acting under my orders,

the native preacher, Señor Epitacio Madrid, had bribed a certain man to shoot Maynard, while he himself was in San Buenaventura, sixty miles away.

“In January Madrid was taken from his house at night, leaving his two motherless daughters to pass the rest of it in terror, while base fellows pounded on the doors and windows, and was confined in the soldiers' quarters in Guerrero, the county-seat, on the charge of complicity in the murder. The preacher appealed from the decision of the judge, holding him for trial, to the Supreme Court of the State, and named me his defender. A lawyer, however, was secured, and in due time came the formal charges and the reply of the accused. As my relations with some of the judges are very friendly, I took pains to identify myself as far as possible with the accused. Also, the case was advanced on the docket. Meanwhile prayer was offered unceasingly by the church here; and it was cheering to hear by every mail of the daily expositions of the Scriptures and prayer had with many of the hundred soldiers. Large numbers of tracts were received by them with eagerness. Señor Madrid ate at the officers' table, and always asked a blessing. Once our brother, guarded by soldiers, was permitted to attend a meeting of the little church there and make an address.

“In less than two months from the date of the arrest, the decision of the court was rendered, declaring that the detention of this man on the charge of being an accomplice, when as yet the murderer is undiscovered, was ‘absurd’ and ‘monstrous.’ The Guerrero judge was not only mortified by this reversal of his action, but astonished at the celerity with which the case had been disposed of, since he had been expecting to hold the prisoner for five or six months at least before trial; and we were correspondingly happy!”

#### THE GOSPEL ON THE SCREEN.

“The nightly addresses, illuminated by means of the lantern, during Holy Week,

drew together many new hearers, some of whom have since expressed their great gratification at the teachings conveyed, so different from what they expected from the Protestants, and announce their purpose to hear more of this doctrine. In the early part of the week, which followed closely upon the delightful visit of Messrs. Moody and Sankey, there were presented sketches of some great preachers of ancient and modern times. Then were given scenes illustrative of the closing events in the life of our Lord. The attendance increased each evening, and on Good Friday there was breathless attention from beginning to end, as the gospel story was told, and again sung by a single voice in the darkness.

“The programs for the special services of the week, both in our own and the Roman churches, were printed in full by the leading newspaper, one being signed by the bishop’s secretary and the other by your missionary, and the impartial editor added: ‘Now the piously inclined can take their choice.’ This printing was a surprise to me, and may be taken as an indication of the growing respect entertained for our work.”

#### A MISSIONARY CONFERENCE.

Mr. Howland, of Guadalajara, writes as follows of a conference of missionaries in Mexico, which was held at Toluca, April 3 to 5:—

“It was attended by representatives of eleven denominations, only the Southern Presbyterians, who were prevented by circumstances, and the Episcopalians being absent. About seventy-five workers were present, besides some fifty visitors and natives. Papers were presented on the ‘Dispensation of the Holy Spirit,’ ‘Personality of the Holy Spirit,’ ‘Offices of the Holy Spirit,’ ‘The Word and the Spirit,’ ‘The Effects of the Holy Spirit,’ ‘His Indwelling,’ ‘Fruits of the Spirit,’ ‘Spirituality the Supreme Need of our Work,’ ‘The Spirit’s Work as seen in the Acts of the Apostles,’ and ‘Jacob Wrestling.’ These papers were all carefully prepared and several of them excited very

lively and earnest discussions. Mr. Moody, who had canceled or postponed other engagements in order to be with us, spoke to us both in the morning and afternoon of each day, with very marked effect. The morning and afternoon sessions were always begun with a prayer-meeting, which were the most earnest and impressive I have ever attended. There was a most striking unanimity in regard to the feeling that *the* need of the hour is an outpouring of the Holy Spirit on missionaries and natives. One could not but note that there is quite a widespread dissatisfaction with the present methods of work and their results. The last two evening sessions were held in the largest theatre in the city and were conducted in Spanish, a large audience being present.

“The mere meeting together of so many workers is, in my opinion, of incalculable importance, and when we add to this the fact that all present seemed conscious of having received the Spirit in larger measure than ever before, it is impossible to avoid the conviction that the meeting will produce important and lasting results.”

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#### East Central African Mission.

##### MEDICAL WORK.

DR. THOMPSON reports that during the year 1894 he responded professionally to 590 calls. Among these were a large number of calls from white settlers.

“These people have come into the country in the belief, it would seem, that it is free from malaria, and have settled in the worst locations to be found, in many cases with a view to ease of irrigation of their lands. The result is that most of them have suffered severely, and there have already been six or eight deaths since the beginning of the present rainy season. They have no idea as to how to take care of themselves when sickness comes, and are so poorly provisioned that the British South Africa Company has been obliged to render aid lest they starve. The locusts have so frightened the natives that it is difficult to obtain food from them. The fact that we are able to render them some

assistance in this time of need will perhaps tend to dispose them favorably towards us and our work.

"The work of visiting these people is not altogether easy. Most of them have no horses to send for the doctor, as their horses died on the journey thither, and to tramp from fifteen to forty miles a day, over mountains and valleys and through streams, following a native path, the tall grass from two to ten feet high closing over it, dripping wet until about 10 A.M. on bright days, and all day on other days, is tiresome. Getting wet is a matter of course, and unless a change of clothes be carried, it is doubtful whether any can be obtained, for some of these people are wearing all the clothes they have."

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### *West Central African Mission.*

#### A WEDDING SERVICE.

WRITING on January 19 from Chisamba Miss Melville reports that they all had been wonderfully blest in health. She also gives an account of the festival at the marriage of Mr. Currie and Miss Johnston on Christmas Day:—

"We were all busy for a week beforehand; the girls were busy early and late pounding corn into meal for our Christmas feast. The day before two animals were killed and a good deal of the meat cooked, so as to be ready for the guests. We were much pleased and surprised at the arrival of the Rev. W. H. Sanders, of Kamundongo, who had come over for the event. Christmas morning dawned clear and warm, not the same temperature as our beautiful, clear Canadian Christmas. Early in the morning the people began to arrive; first the women, with basket after basket of corn meal, gifts from the chiefs round about. By meeting time there was such a crowd, men old and young, women and children. The service began shortly after ten o'clock. The schoolhouse was packed, and the door and windows were full also, and yet not half inside. Mr. Sanders gave the address, after which the marriage took place; first the English service, Rev. F. W. Read officiating, then

the Umbundu service, Rev. W. H. Sanders officiating.

"After the service the old men came up, one by one, and saluted Mr. and Mrs. Currie with their bow, clapping of hands, and kalunga, the young men and women following them. As the old men do not care to eat in company, they received their share of the feast in raw meat and salt, which they carried home with them. The young men and women ate here, and such a noise, clatter of tongues, I never heard before. They all seemed to enjoy themselves and went away well pleased.

"After all these visitors were gone our own young people had their feast, the boys in the schoolhouse on the other side of the stream, and the girls in their own schoolhouse here. It would not be at all proper for them to eat together.

"The day after the marriage the old men and others came to visit Mr. and Mrs. Currie. They are very particular about their etiquette, and after any feast or anything of that kind they always pay a visit."

#### STATION WORK.

"The first Sunday of the year we had communion and five were baptized and received into fellowship, three of them young men and two of our girls. Mr. Currie baptized them and Ngulu gave them the right hand of fellowship and did it nicely. He knows them all well, had a different word for each, and a word just fitted for each one. How thankful we were to see these girls coming forward, the first girls to be received into the Chisamba church. They are very earnest and bright.

"We have again divided our schools, now having senior and junior boys' and senior and junior girls' schools. Mrs. Currie has the senior, and I the junior school.

"The boys' school is from 1.30 until 3 o'clock; the girls', from 3.30 until 4.45. Immediately after school comes the dispensary, the numbers still keeping up, many coming from villages several hours away. We generally have one or two

staying for treatment. We have had the last few months some severe cases even among our young people. Two of our girls were very ill and we had little hope of their recovery, but the loving Father was pleased to raise them up again."

At a later date Miss Melville writes:—

"I am, as you know, living alone, but not lonely. We have a large family of girls and they are in the house a great deal and are good company, so happy and merry. We have thirty of them living at the station, so our work is growing. We have reason to believe quite a number of them are earnest Christians and trying to do what is right."

#### EVANGELISTIC WORK.

Mr. Read reports the evangelistic work in which he has been engaged in villages connected with the Chisamba station. This work seems to interest the people, and audiences numbering all the way from 15 to 150 have been secured. Mr. Read writes:—

"It is not often that people are to be found in the villages in the forenoon, except in small numbers, specially at this season when there is so much field work to be done. They must be reached either in the early morning before going to work, or in the late afternoon and evening, when they have returned. Hence the necessity of sleeping at the villages, often at places within three or four hours' ride of Chisamba, if the people are to be reached."

The following extract from Mr. Read's letter will illustrate the methods of work:—

"January 31 to February 1. Visited Ocipeta, the chief of which ombala is an old friend of Mr. Currie's, and the late chief of Chisamba. Had a good reception here and good services. On my return I slept at Kokanyanga, a dependent of Ocipeta. Again a large number gathered. At Ocipeta many old men were present. About 240 must have gathered at these services. Ocipeta is five hours distant, a little southwest of us. Three of the village lads accompanied me to both places."

#### CHURCH WORK.

Mr. Currie writes from Chisamba:—

"Our little church here puts itself in proper shape to begin the work of the new year. At a meeting held just after Christmas, Ngulu was chosen as pastor; and three fine young men were elected as deacons. The latter are to see that the Sunday flag is up, usher the people to seats for the services, visit and pray with the sick, counsel the erring, and help in evangelistic work. They are to leave the secular affairs of the station to the council of four who have acted with me in the past. In this way we hope to keep from the church d'scussions and troubles that do not properly belong to it.

"Five out of nine candidates were recommended by the church for baptism and admission to membership. These, with one from the church in Bailundu, were received into its fellowship on the first Sunday of the year. The young deacons have since given me the names of thirteen candidates for baptism, so that there are now seventeen in my catechumens' class. Others hesitate, but will doubtless soon be added to the number of those who are being saved."

#### A PLAGUE OF LOCUSTS.

Mr. Fay, of Kamundongo, reports that the farm school has lost a few of its lads, and they have not dared to make any effort to increase the number through fear of not having sufficient food for them all. He writes:—

"If the locusts do not do us any more injury, we may be able to raise a good lot of food next year. We are now suffering in these parts from the plague of locusts, and they are truly a plague. By one day's eating of the swarm that passed us many fields were stripped. Of the tall corn only stalks were left; the shorter corn was eaten clear down to the ground. Many of the women about here will not go out to their fields, saying, 'What is the use? There is nothing left.' If the same happened in other parts of Bihé, there will be much hunger about us. We hear from some districts across the Kwanza River

that the people are suffering exceedingly from hunger."

FROM SAKANJIMBA.

Mr. Woodside wrote February 21:—

"I am glad that we can again report progress. More boys came this last month to stay on the place and to attend to school than at any previous time, and also more village lads have been coming to school. The boys' school has averaged about twenty the past three weeks. Yesterday there were twenty-eight, the largest number for any one day. Mrs. Woodside has also commenced a girls' school. It is yet small, but the interest is growing. Our Sunday services have been well attended and good interest manifested. The number coming for medicine, too, has increased. All this is encouraging, as it indicates a growing confidence on the part of the people. I have been visiting groups of villages on Saturdays. Two weeks ago I called at over twenty villages. As I came to some villages where I had never been before, there was a precipitate flight. When they heard who it was they soon came back, laughing at their scare. They said they thought that it was a soldier come to tie them up and take them to the fort. The chief here was tied up at the fort a few weeks ago for ten days or more. The Captain-General had sent to him for carriers for the coast. He promised to look for them and send them. With this people 'to-morrow' seems to mean the next day or next week or next month; any time, only not to-day. So they called the chief over and tied him up until the carriers appeared. There was an expedition to go to the far interior to take in a colony of convicts brought out from Portugal. They needed 700 men. The captain, I think out of deference to us, did not call any from about here nor from near Kamundongo."

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*Mission to Spain.*

SECRET FOLLOWERS.

REV. W. H. GULICK, under date of February 9, writes of the work at Santander at the close of the year 1894:—

"A young woman, a member of the church, was serving with a rich family. Learning that she was a Protestant they used every means possible to win her back to the Roman Catholic Church, but without result—upon which they dismissed her. Finding another place soon, with equal courage as before, she made known her evangelical sentiments. But very unlike what happened in the former house, her employers said that, at heart, they were with her; and sure enough, they read the Bible and evangelical books. While not making themselves known as Protestant, they had practically withdrawn from the Catholic Church. Fear of what their friends and the world might say, and of the social and material loss which they might suffer, was the only reason why they did not openly throw in their lot with the Protestants. The courage of this poor woman served to bring them somewhat into light, and to put them into communication with the pastor. No doubt they represent a considerable class among the prosperous of the community, who in heart are with us but who do not have the courage of their convictions."

THE SCHOOLS IN SANTANDER.

"During the year there have been in attendance 252 boys and 115 girls; and in proportion to their success the schools are combated. It would seem that there exists in the highest social circles of the city the determination to attack them by every means possible.

"A few days before the close of the year three ladies called at the mission house and asked to see the pastor. They frankly said to him that their errand was to learn on what terms we would cede to them our schoolrooms, which are admirably situated in a central and populous district, that they might open there a Catholic school, while we would promise to plant ours in one of the outlying parishes of the city. They talked with perfect freedom of their wishes and of their plans, and they knew at what time our lease would expire and what rental we paid. The lady that did most of the talking

is the wife of a general of the Spanish army, is the cousin of one of the most eminent republican leaders, and is the sister-in-law of another republican only less widely known at home and abroad, and who, singularly enough, very recently has given to Mrs. Gulick and myself marked proof of his personal interest in us and in our work. She was covered with medals, crosses, and other amulets. 'For the purpose, it would seem,' the pastor says, 'to guard her from the Protestant contagion to which she was exposing herself.'

"She talked volubly, and with the pretext of frankness and fair dealing expressed herself about Protestantism in such a way as to show in its true colors the fanaticism that moved her, and her ignorance of that Protestantism upon which she avowed she had begun a 'war to the death.' It was impossible to make her believe that Luther was not an impure monk who left his convent for the sole purpose of marrying a nun as bad as himself. She said that Queen Victoria is secretly a Roman Catholic—a fact which will be publicly announced after her death; but now kept secret for prudential reasons only. 'And my cousin C——, he will die a Roman Catholic apostolical saint!' She was not quite so sure of the canonization of the other eminent republican, her brother-in-law, our friend. The other two ladies did not give their names. One of them was a married lady and a person of refined and attractive manners; the other was an elegant unmarried lady, but who was dressed in the full Franciscan habit.

"Perhaps the immediate cause that moved these ladies to this most unusual step among those of their class was the news of the Christmas festival of the schoolchildren that had taken place two days before."

#### THE CHRISTMAS FESTIVAL.

"This festival certainly was a great success, and occasioned much admiring comment. A tree was placed on the platform and was simply but beautifully

adorned. Its most beautiful ornament, however, was the more than 200 children surrounding it. The rest of the chapel was occupied by about 120 adults. As many of these do not often attend the meetings and so do not hear the gospel preached, the occasion was improved for that purpose. The first twenty minutes were of solemn worship, in which all joined, or which they witnessed with respectful interest.

"Twenty-five boys and twelve girls took part in the recitation of selections, secular and biblical, appropriate to the occasion. And if at times the allusions of the young declaimers awakened the mirth of the auditors, who listened to all with the liveliest interest and sympathy, all that was said and done tended to lift the thoughts to high moral themes and, above all, to the glorious fact of the manifestation of God in the flesh. The accurate and beautiful and spirited singing of the hymns and songs showed the careful and successful work of the head teacher of the schools, and greatly pleased the listeners.

"At the foot of the tree there seemed to be a wall built of paper bricks. These were over 200 pasteboard boxes, a gift to the school from the young men of the Christian Endeavor Society of the church, and which other friends filled with suitable gifts for the children. The moment of greatest animation was when the attack was made on that fortress and each child with natural delight took as his trophy one of those sweetly laden boxes."

#### THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

"It is very pleasant to see various boys and young men who have left the day-school, and whom we have not been able to attract to the preaching services, reached and interested and held by this new method of work among the young people. In such a community as this is, special ways must necessarily be used to some extent, but nevertheless it is a true Society of Christian Endeavor. It is delightful to see with what interest they study the Bible and sing the hymns and



take part in prayer in their meetings. Several of them have also been led to attend regularly the weekday meetings of the church."

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### Western Turkey Mission.

#### CHEERING SIGNS.

MR. CHAMBERS, of Bardezag, reports the gifts of some of the churches in that district toward the liquidation of the Board's debt. Bardezag sends \$9.76, Kunjilar \$1.80, and Koordbeleng 5 piastres (22 cents). When the poverty of the people is remembered these gifts will not seem small. Mr. Chambers reports also the meeting of the local conference and the dedication of the church at Kunjilar. The account illustrates strikingly the better spirit prevailing toward missionary work, especially in the old church.

"The semi-annual meeting of our local conference was held at Kunjilar last week, and continued its sessions from Friday evening to the following Monday morning. Among the items on the docket were 'The Formation of a Home Missionary Society,' 'The Better Organization of the Field,' 'The Summer School,' 'The Dedication of the Kunjilar Chapel,' 'Kindergarten Work,' 'Religion in the Home,' 'Peter's Fall and Reinstatement,' etc. Faith, hope, courage, and aggressive spirituality marked all the sessions.

"Sunday was given up to the dedication of the beautiful new village chapel. The services lasted all day and were full of interest and spiritual power. Five hundred people were crowded into the small building and as many stood outside in the vain hope of effecting an entrance. Some remained all day in the building so as not to lose their places. Such universal interest and eager attention to the truth were very delightful signs, coming after two years of determined and bitter opposition on the part of the village authorities. The senior priest and the village council paid us a visit of welcome and congratulation—a thing unheard of in Kunjilar before.

"The American Board's opportunity in

Turkey has come—not to win the people to Protestantism, but to kindle the evangelical spirit in the old church. What a pity that we should just now be so cramped for funds!"

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### Marathi Mission.

THE Annual Report of this mission is a most interesting document of eighty-four pages. It speaks of the past year as one of internal development and growth, rather than of enlargement of the work. The brethren are burdened with the reductions which have been enforced upon them from year to year, yet they are trying to hold fast in the hope of better days. The report is full of items of interest which we should be glad to quote at length had we the space. We must confine ourselves to a few extracts. As to

#### THE ATTITUDE OF THE PEOPLE,

Mr. Abbott, of Bombay, says:—

"One of the hopeful signs of the times is the religious unrest that is manifest among many of the thoughtful young men of the land. I have personally come in contact with many in whom this is seen, and it often shows itself in the public press. When taking sides against Christianity it is the fashion to praise Hinduism as the highest and the best form of faith, but at other times there is the constant admission that Hinduism needs reforming. The old social customs are galling to the new generation. Some find it easy to be one thing inwardly and another outwardly, but this is not easy for others, and they chafe under it. The faith of many is gone from Hinduism, but their hearts find no rest in any other faith. There are some who wish to be Christians, but dare not on account of the persecution they must experience and the social ban under which they will have to live. Others are making up their minds to be Christians, more or less openly, and are enduring the difficulties that are coming in the way. It is openly acknowledged by many that it is a time of religious unrest, the end of which they do

not know. To us it is a sign that the gospel leaven is working and gradually leavening the whole lump."

Mrs. Smith, of Ahmednagar, speaks of the open doors through which women may be reached:—

"For years the prayer of Christians for the more advanced classes in India has been that the homes might be opened to us. Men have heard the truth, but no light has penetrated the darkened minds of the women, except in the large cities. But for the past year the burden on my heart has been that we are quite unequal to the work that has opened before us. It is true that 'open doors' do not always mean 'open hearts,' and that the barriers of caste and superstitions have yet to be broken down, but the present attitude of the people towards the truth is so much of an improvement on the past that we have great cause for thankfulness. During the coming year we could double the number of homes that we visit if we had any hope of being able to follow up such a beginning. The knowledge of the true God is gaining ground. The name of Christ is no longer distasteful to them. We find no reluctance whatever on the part of any of our women to hear about Christ. Some of them admit the truth of what we teach, and the only thing that keeps them from admitting it openly is the slavery of caste and custom. And though we meet on all sides with indifference that is hard to overcome and disheartening, because the Hindu mind has no true conception of sin, still we feel that there is progress, and that in the near future it will be much more rapid than it is now."

#### EDUCATIONAL WORK.

Several of the pages of the report are devoted to the educational work, referring to the mission high school, boarding and station schools, village and Sunday-schools. The total number of schools is 137, with nearly 4,000 pupils. Mr. Lawson, of Ahmednagar, says:—

"It is in my Bible classes that I have had the best opportunity to do direct missionary work. Here we labor under some

difficulties, for since the Bible does not count in the university examinations, the boys do not like to spend much time in studying it. To remedy this difficulty we offered some prizes last year. In the Sixth Standard the first prize was taken by a Christian and the second by a Brahman. Now at the close of the year I have a class of boys in the Bible who listen very attentively to my teaching, and study with interest. Teaching portions of the Old Testament has given me splendid opportunities to enforce lessons against polytheism, idolatry, etc. Besides the lessons from the Bible during the last two months of the year, I took up twice a week the little book published by the Christian Literature Society, entitled 'Christianity and Hinduism Compared.' This has excited at times warm discussions with the Hindu boys. These boys study the Bible lessons very willingly and acknowledge the truth which they contain, but when that truth is applied against the false things in their religion it 'makes them squirm.' I have pitied them sometimes when I have seen how badly it made them feel to have the falsity of Hindu doctrines pointed out. This undermining of wrong beliefs is not a pleasant process, but I have tried to proceed positively by showing them the real truth and often leaving them to apply it for themselves. There are many encouraging signs that my teaching is having its effect on them. But it made me feel very badly one day when I heard that one of my Brahman boys said, after I had been talking to the class very earnestly: 'Even if Mr. Lawson does convince us of the truth of Christianity, we will not become Christians. We will not leave the religion of our fathers.' I am afraid that this is the state of many an educated young Hindu to-day. They see the truth of Christianity, but the customs and the religion of centuries have such a terrible power over them that they do not have the moral strength to break loose. But although I should not succeed in actually converting any of these boys to Christianity, I am at least taking the bigotry out of them, so

that, in the future, they will not be blind opponents of the religion of Christ, but they must have a respect for it. I believe that our mission high school is doing an important work in preparing the way for Christianity in the community. It is the great object of my endeavor to carry out the ideal of the school; that is, to make it a thoroughly Christian institution."

Of the station school at Wadale, Mr. Henry Fairbank writes:—

"This school is full to overflowing, there being at present sixty-three boarders. For several years past the number of children desirous of coming to our Wadale schools, and fitted to come, has been steadily increasing. This year the number of boys and girls that started up from every side was astonishing. Hindus vied with Christians in bringing their children to us, begging us to take them in. There was an entrance examination for the new boys, and the candidates did very well. But with them came a troop not quite so well prepared. The rule is that nine rupees must be paid for all boys who cannot pass the entrance examination. Every boy is required to pay something. Children of native helpers pay one rupee a month. In all, the fees for the year will amount to over 225 rupees, a goodly sum considering that it is not very long ago that boys almost had to be paid to come. Earnest boys, who come and promise the fee demanded, I cannot find it in my heart to refuse. We try to surround them with an atmosphere of Christian truth and Christian ideas, and we are glad to think that to many the Christian life is a reality. They grow up unconsciously into the desire to join the church, and their influence in their homes and in their villages is immeasurable."

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### *Madura Mission.*

DOORS OPEN, BUT NOT ENTERED.

Mr. VAUGHAN, of Battalagundu, writes under date of March 1:—

"Since the new year began, and a week or two before I came here, a cate-

chist was sent into a new village where there was a prospect of souls being won. He has succeeded in gaining a few families, so that I have purchased land there, and am now building him a house which takes just about half I receive for 'Village Building and Repairs.' I have on hand requests for repairs alone that would cover the remainder. And now there comes a report from this new village that the recent converts have been visited by their relatives from another place, who say: 'If you have a catechist and are building a church, we also want one and must build a church; if you become Christians, so must we.' I shall, of course, attend to this and do my very best to get them in, but as yet I know not how I am going to work it. Aside from this, there are four places where there are opportunities for opening work in villages from which have come requests for catechists to be sent to them.

"There are, of course, many villages in which we could start schools, and from which requests would come for a school if they thought there was any chance of getting one. These requests may mean nothing so far as a congregation or a desire to become Christians is concerned, but may simply show a desire to get their children educated well and cheaply. Where, however, a request comes for a catechist, whose work is not to educate but to do simple gospel work, it means something at least. When you learn how we are prevented from entering doors of opportunity that may open, and are not even able to look well after the work in hand, you will have some idea of our need. I do not want to complain nor become discouraged, but when we see the inexpressible need of work and feel our hands tied, it requires all our courage, and far more than this—a simple trust in God that in some way he will save the people and bring the kingdoms to acknowledge him, to escape from the deadening influence that steals upon us. Perhaps we have been looking too much to people and purses, and God is teaching us to remember that it is 'not by might

nor by power.' I am praying for the Spirit of the Holy One to be to us, instead of that which we have not. Something must be done; our station cannot survive many such years as last. We are where we can do nothing but look to God and wait upon him. But oh, that the dear people of America could just see what God can do with their gold here in India, and remove the reproach which

rests upon us by giving to sustain the honor of Christ's Kingdom as they would the honor of their own dear land in the face of a mighty foe! Pray for us, that He who is rich in power and who turns the hearts of men where He will, will in some way give us an ingathering of souls from those without, and a general quickening of the spiritual life in our own people."

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## Notes from the Wide Field.

### AFRICA.

THE PORTUGUESE IN AFRICA. — We find the following summary in *The Missions of the World* from testimony of Rev. Henry Rowley, formerly of the Universities' Mission in Central Africa, a man well informed as to missions in that continent: —

"After speaking of the few ignorant and generally immoral priests still to be found amongst the Portuguese in Africa, and adding, 'I fear they are a shame to humanity, to say nothing of Christianity,' he goes on to ascribe the utter relapse of the native Christians into heathenism to the following six features of what seemed 300 years ago to be successful missions: (1) The reckless and wholesale administration of baptism. (2) Unholy accommodation of Christian truth and observances to heathenish superstitions and customs. (3) The neglect of education for the young. (4) The attempts to prop up waning influence by a pretended exercise of miracles. (5) The cruel punishments inflicted for the slightest deviation from the prescribed rules of the church. (6) The connection with the slave-trade, illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the bishop used to give his blessing to the slave-ships. In the old kingdom of Congo the entire population was Christian, in the Roman sense, in the sixteenth century. The capital still bears the name of San Salvador, but Christianity has disappeared."

ENGLISH CHURCH MISSIONS IN AFRICA. — Interesting accounts appear in *The Church Missionary Intelligencer* of the progress of the missions in Uganda. Seven new schoolrooms have been built by the Christians at Mengo, and the congregations at the various out-stations are increasing in size. Rev. Mr. Baskerville gives an account of a missionary meeting held at one of the stations in which the native helpers participated. Here is his account: —

"This afternoon we have had a missionary meeting — hymn, portion, prayer, two evangelists, two prayers, two evangelists, two prayers, two evangelists, hymn, prayer, grace. I wish you could all have been present and heard and understood all that was said, young men all of them who spoke, full of life, and one or two were really eloquent. One man who goes about with a drum, beating one well-known beat, reached one day a certain garden. Crabtree had been there some time before. A number of women came to meet him. 'We heard the white man's drum.' 'Yes,' said our friend, 'I am a black-white man and come to teach you.' Great was the jubilation. Many of our teachers have had great hunger to put up with — six days, six meals — and one said to his companion after a foodless day: 'What is death like? because this is remarkably like it.' Another went to relieve a teacher whose time was up; they were two Sundays together, and then the one left. Next Sunday no one came at all! At last he got them together and spoke to them: 'Those who came here just for a

walk or because James (the former teacher) was your friend—you came to see him and hear him; please do not come any more. But those who came to hear of Christ, come. I have the same book as James had, and preach the same Gospel. We do not want, “I am of James, and I of Aloni, etc.” James has gone and I shall go; but James’ Jesus has not gone, and He is also my Jesus.’ The next Sunday the church was as full as ever.”

From Eastern Equatorial Africa comes an account of an enterprise at Taveta which illustrates the vigor with which Africans can carry on work when under efficient supervision. The account from *The Church Missionary Intelligencer* is as follows:—

“The spot where the mission is situated at Taveta, which, previous to its occupation, was a mere desert, has now become a veritable garden, Mr. A. W. McGregor says; indeed the natives call it ‘Mahoo’ (happy land). This is owing to the industry of the native lads who are under instruction at this mission. By them, mainly, a new church, holding over 200 people, has been erected. Other natives are being attracted to the place, and are consenting, as conditions of residence there, to attend the services, to send their children to be taught, and to refrain from work on the Sabbath. In a private letter the Rev. A. R. Steggall mentions that the mission boys—some forty in number—constructed a canal during the months of October and November for the purpose of securing irrigation for the crops, in the event of rain failing. The canal is two and a half miles long, and through its help Mr. Steggall hoped to have a sufficiency of food to maintain his large household of boys for several months. Locusts, which were so destructive to the crops through a wide district of East Africa a few months before, made their appearance again at Taveta in November. This time, however, they ate nothing, and Mr. Steggall suspected that they were depositing their eggs. This proved to be the case, and a few weeks later the young locusts devoured the young maize on which Mr. Steggall had relied.”

#### INDIA.

CONVERSION OF AN ASCETIC.—Rev. Mr. Gilder, of the South Indian Conference of the M. E. Church, reports the following incident: “Near Shorapur, the old capital of the Beyder Rajas, we have had the joy of witnessing a break among the Beyders. One of this tribe, Hanumaya by name, in quest of truth, a few years ago abandoned his friends and family; and became a *sadhu*, donning the tawny-colored garb peculiar to Hindu sainthood, and taking up his abode in a cave. In this capacity he held and taught the doctrines of *advaitism*, declaiming also against caste, and soon secured a following, chiefly of Beyders, who viewed him as their *guru* with great reverence. Last year he came in contact with our preachers in Shorapur; heard the story of God’s great redeeming love; and, accepting Christ, was baptized, surrendering all his *sadhu* trappings and paraphernalia. He is now a humble and loyal follower of the Christ, confessing his new found faith and declaring to all—to his former disciples particularly—how the Lord Jesus has had compassion on him and has saved him. His testimony has created quite a stir. Already two of his former disciples have decided for Christ, and have been baptized. One of these is the leading Beyder in Hanumaya’s native village; the other being a widow whose one end and aim, now that the truth has set her free, is to proclaim the riches of Christ with glowing tongue to all, anywhere and everywhere. Inquirers are multiplying. Even now a number are reported to our preacher in Shorapur as ready and asking for baptism.”

## Miscellany.

### BIBLIOGRAPHICAL.

*Mutiny of the Bounty and Story of Pitcairn Island, 1790 to 1894.* By Rosalind Amelia Young, a Native of the Island. San Francisco, New York, and Kansas City: Published by Pacific Press Publishing Co., Oakland, Cal.

The story of the Pitcairn Islanders will never lose its charm. In the volume before us the story is retold by a great-granddaughter of John Adams, one of the mutineers of the Bounty, who is a Native of Pitcairn. She had every opportunity of learning the facts from those who knew the whole history of the island and of the remarkable men and women who have lived upon it. She is also in

full sympathy with the Christian life which has been manifested in the little community. The account is brought down to the year 1894. By the aid of twenty-five photo-engravings the people and various scenes of the island are brought vividly to view. This is a capital book for a Sunday-school library.

*Among the Maoris; or, Daybreak in New Zealand.* By Jesse Page. New York, Chicago, and Toronto: F. H. Revell Co.

*South America, the Neglected Continent,* being an account of the mission tour of the Rev. G. C. Grubb, M.A., and party, in 1893. With an historical sketch and summary of missionary enterprise in these vast regions. By E. C. Millard and Lucy E. Guinness. New York, Chicago, and Toronto: F. H. Revell Co.

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*For the work in the Gilbert and Marshall Islands of Micronesia:* that unhallowed influences may be checked; that wholesome laws may be enforced, and that the native Christians may be steadfast in the day of temptation. (See pages 236-239.)

*For China and Japan.* With thanksgiving for the restoration of peace, let there be earnest supplications that the present golden opportunity for the extension of the Kingdom of Christ within those nations may be improved.

### DEPARTURE.

April 27. From New York, Rev. Arthur H. Smith, returning to the North China Mission.

### ARRIVALS IN THE UNITED STATES.

April 12. At San Francisco, Mrs. Amelia L. Bostwick, of the North China Mission.

April 23. At Denver, Col., Rev. Henry Kingman and wife, of the North China Mission.

April 22. At New York, Rev. Samuel W. Howland, D.D., and wife, and Miss Susan R. Howland, of the Ceylon Mission.

April 13. At New York, Rev. H. C. Hazen and wife, of the Madura Mission.

*The Morning Star* arrived at Honolulu, April 8, from her annual voyage in Micronesia.

### DEATH.

April 12, 1895. At Oroomiah, Persia, Rev. John H. Shedd, who went to Persia in 1859, under the American Board, and was transferred with the Persian Mission to the Presbyterian Board in 1870.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The present situation in Madagascar. (See pages 228-230.)
2. The gospel in Mexico. (See page 239.)
3. Incidents from Spain. (See page 243.)
4. Attitude of people in India. (See page 245.)
5. Doors open but not entered in Madura. (See page 247.)
6. Wedding in West Africa. (See page 241.)
7. Reports from the Gilbert Islands, Micronesia. (See pages 236-239.)
8. A brave Christian girl. (See page 238.)
9. Huss, the Bohemian martyr. (See page 256.)

## Donations Received in April.

## MAINE.

Augusta, Hon. James W. Bradbury,	100 00
Brownville, Cong. ch. and so.	14 00
Deer Isle, 1st Cong. ch. and so.	6 00
Hallowell, Cong. ch. and so.	21 20
New Vineyard, Cong. ch. and so.	5 56
Patten, Cong. ch. and so.	7 09
Portland, "Thanks,"	100 00
Waterville, 1st Cong. ch. and so.	10 00
York, 1st Cong. ch. and so.	4 13—267 98

## NEW HAMPSHIRE.

Amherst, Cong. ch. and so.	14 50
Atkinson, Cong. ch. and so., m. c.	33 14
Bedford, "J. A. R. F."	5 00
Claremont, Cong. ch. and so.	50 00
Concord, West Cong. ch. and so.	30 00
Epping, Cong. ch. and so.	25 00
Hillsboro Bridge, Cong. ch. and so.	23 23
Lyme, Cong. ch. and so., to const. GEORGE W. RANDLETT, H. M.	105 00
Manchester, J. W. Johnston,	50 00
Meredith, A friend,	5 00
Newport, Cong. ch. and so.	67 33
Webster, 1st Cong. ch. and so.	35 33—443 53

## VERMONT.

Barre, "C. C. B."	5 00
Brattleboro, Centre Cong. ch. and so., m. c.	16 57
Brookfield, 1st Cong. ch. and so., 9.75; 2d Cong. ch. and so., 17,	26 75
Cambridge, Mrs. Charlotte Safford, for India,	200 00
Dorset, Cong. ch. and so.	2 68
Dummerston, Cong. ch. and so.	18 00
Hartford, Cong. ch. and so., J. G. Stimson,	50 00
Johnson, James Holmes,	10 00
Milton, Cong. ch. and so.	7 00
North Craftsbury, Cong. ch. and so.	10 00
Northfield, Cong. ch. and so.	16 50
Wells River, Cong. ch. and so.	14 00
West Brattleboro, Cong. ch. and so.	33 14
—, Friends,	20 00—429 64
Legacies.—New Haven, Ira Brown, by S. Brown, Ex'r,	60 00
	489 64

## MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	34 50
Auburn, Cong. ch. and so.	50 00
Auburndale, Cong. ch. and so.	559 72
Barre, Cong. ch. and so.	146 00
Billerica, Cong. ch. and so., add'l,	5 00
Boston, Second ch., 120.22; do. roo, Special Easter Collection, of which roo from Mrs. William Wales, to const. Mrs. WILLIAM QUINCY WALES, H. M., 615; Walnut-ave. Cong. ch., 160.21; Allston ch., 60.16; Berkeley Temple, 54.55; Union ch., 38; Mt. Vernon ch., 10; Roslindale ch., 10; South Evan. ch., West Roxbury, 4.34; "Help Now Fund," Roxbury, 5,	1,077 48
Boxford, A birthday offering,	10 00
Brookfield, Cong. ch. and so.	6 67
Brookline, Harvard Cong. ch. and so.	354 59
Cambridgeport, Pilgrim Cong. ch. and so.	84 31
Campello, A friend, for work of Mr. Melicha, Bohemia,	75 00
Canton, Cong. ch. and so.	245 85
Chicopee, 1st Cong. ch. Extra-cent-a-day Band,	3 42
Dedham, 1st Cong. ch. and so.	150 55
Dracut, 1st Cong. ch. and so.	3 20

East Charlemont, Cong. ch., "A Rally-day offering,"	5 00
Edgartown, Cong. ch. and so.	5 72
Fall River, Central Cong. ch. and so.	62 33
Granby, Church of Christ,	25 00
Hanover, 2d Cong. ch. and so.	1 25
Hatfield, Cong. ch. and so.	56 57
Haydenville, Cong. ch. and so.	18 36
Holland, Cong. ch. and so.	5 00
Holyoke, 2d Cong. ch., Ladies, toward support of Mrs. W. E. Hitchcock, 150; 1st Cong. ch. and so., 39.80,	189 80
Hyannis, Cong. ch. and so.	3 50
Hyde Park, Clarendon Cong. ch. and so.	10 35
Kingston, Mayflower Cong. ch. and so., add'l,	12 00
Lexington, Hancock Cong. ch. and so.	20 00
Linden, "S. A. D.,"	5 00
Littleton, Cong. ch. and so.	29 00
Longmeadow, 1st Cong. ch. and so.	4 50
Lowell, High-st. Cong. ch. and so., to const. HARRIET S. WOOD, H. M., 263.97; do., Sab. sch., for Bible-woman, Harpoot, 15.60; Highland Cong. ch. and so., 89.47,	369 04
Lynn, 1st Cong. ch., add'l,	2 00
Melrose, Cong. ch. and so.	3 78
Milford, Cong. ch. and so.	1 75
Newburyport, Whitefield Cong. ch. and so., 35.43; Prospect-st. Cong. ch. and so., of which 33.86 m. c., 69.03, to const. Rev. MYRON O. PATTON, H. M.; North Cong. ch. and so., 27.18; "A friendly hand," 25,	156 64
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, for native preacher, Madura,	15 00
North Andover, Cong. ch. and so.	25 00
Palmer, 2d Cong. ch. and so.	40 88
Pittsfield, 1st Cong. ch. and so.	147 48
Quincy, Cong. ch. and so., m. c.	6 00
Reading, Cong. ch. and so.	10 00
Shirley, Cong. ch. and so.	13 52
Somerville, Franklin-st. Cong. ch. and so., 40.69; Cong. churches, Union Communion Service, 23.55,	64 24
South Framingham, Grace Cong. ch. and so.	561 73
South Hadley Falls, Cong. ch. and so.	11 61
South Walpole, George F. Wright,	1 00
Springfield, South Cong. ch., 80; 1st Cong. ch., 62.90; Hope Cong. ch., 57.07; Mrs. D. F. Atwater, 8,	208 87
Tewksbury, Cong. ch. and so.	23 75
Townsend, Cong. ch. and so.	12 93
Uxbridge, 1st Cong. ch. and so.	22 75
Waltham, Trin. Cong. ch. and so.	14 83
Wellesley Hills, "K.,"	460 00
West Groton, Christian Union Cong. ch. and so., for Marathi.	17 00
West Newton, 2d Cong. ch. and so.	156 88
West Yarmouth, Cong. ch. and so.	5 00
Whittinsville, Edward Whitin,	250 00
Worcester, Piedmont ch., 35; Thank-offering, 4,	39 00
—, A friend,	10 00—5,910 35
Legacies.—Boston, Mrs. Elizabeth C. Parkhurst, by Elnore F. Brackett, Ex'r,	2,000 00
Plymouth, Curtis C. Howard, interest,	38 00
Wenham, Mrs. Angelina Gould, by H. L. Eaton and N. P. Perkins, Ex'rs,	25 00
Weymouth, Miss Priscilla Blanchard, by James Humphrey, Ex'r,	500 00
Whittinsville, William H. Whitin, by Edward Whitin,	500 00
Uxbridge, Jacob Taft, by Mrs. Jacob Taft, Ex'x,	500 00—3,563 00

## RHODE ISLAND.

Pawtucket, "G. H. B."	10 00
Providence, Beneficent Cong. ch. and so.	89 82—99 82
<i>Legacies.</i> —Providence, Mark Her- rick, by J. G. Parkhurst, Ex'r,	11,834 80
	11,934 62

## CONNECTICUT.

Bethlehem, Cong. ch. and so.	40 00
Bridgeport, Park-st. Cong. ch., to const., with other dona., SARAH E. HUBBARD, H. M.	80 73
Bristol, Cong. ch. and so.	50 00
Collinsville, Cong. ch. and so.	15 00
Danbury, Fred A. Bradford,	3 00
East Hampton, Cong. ch. and so.	19 85
Goshen, Mrs. Moses Lyman	10 00
Hartford, Rev. C. S. Beardslee,	50 00
Hartwinton, Cong. ch. and so.	11 00
Higginum, Cong. ch. and so.	36 00
Jewett City, 2d Cong. ch. and so.	6 80
Lebanon, 1st Cong. ch. and so.	1 00
Middletown, Arthur W. Smith, for native preacher, Madura,	10 00
Mt. Carmel, Cong. Sab. sch., 10, and Y. P. S. C. E., 10, toward support Rev. O. Faduma,	20 00
Naugatuck, Cong. ch. and so.	150 00
New Britain, 1st Cong. ch., F. G. Platt, toward support George B. Cowles, Jr., 30; Y. P. S. C. E. of South Cong. ch., toward support Mrs. Amy Bridgman Cowles 250,	280 00
New Haven, Davenport Cong. ch. and so., m. c.	4 78
Newington, Cong. ch. and so.	66 76
New London, 1st ch. of Christ,	122 72
North Haven, Cong. ch. and so., of which 57 toward support Rev. O. Faduma,	107 00
Northford, Cong. ch. and so., 26, and Sab. sch., 5, of which 11 toward support Rev. O. Faduma,	31 00
Norwalk, 1st Cong. ch. and so.	51 40
Norwich, 2d Cong. ch. and so.	25 00
Old Saybrook, Cong. ch. and so.	33 79
Orange, Cong. ch. and so., toward support Rev. O. Faduma,	21 69
Redding, Cong. ch. and so.	14 21
Salisbury, Congregational class,	10 73
Somers, "C. B. P."	25 00
Staffordville, Cong. ch. and so.	4 35
Stonington, Pawcatuck Cong. ch. and so.	22 00
Thomaston, 1st Cong. ch. and so.	9 69
West Hartford, 1st ch. of Christ,	45 97
West Haven, 1st Cong. Sab. sch., 15, and Y. P. S. C. E., 6.61, toward support Rev. O. Faduma,	21 61
Windham, William Swift,	10 00
Woodstock, 1st Cong. ch. and so.	23 00
—, A friend,	25 00—1,459 09

<i>Legacies.</i> —Cornwall, Silas C. Beers; John C. Calhoun and G. C. Harrison, Ex'rs, add'l,	1,500 00
New Haven, Nelson Hall, by A. M. Blakesley, Ex'r,	1,000 00
Norwich, Edward A. Huntington, by Mrs. H. A. Huntington, Ex'x,	100 00—2,600 00
	4,059 09

## NEW YORK.

Albany, A friend,	50 00
Amenia, Rev. Herbert P. Woodin,	5 00
Angola, 1st Cong. ch.	12 00
Aquebogue, J. W. Downs,	3 00
Binghamton, Mrs. Edward Taylor,	10 00
Buffalo, Niagara-sq. People's ch.	12 08
Candor, Cong. ch., 10; E. A. Booth,	35 00
25,	

Churchville, Cong. ch.	25 69
Clinton, Mrs. George K. Eells,	15 00
Cortland, Cong. ch.	56 50
Eaton, Cong. ch.	4 00
Gloversville, Cong. ch.	100 00
Lysander, 1st Cong. ch.	11 78
Morristown, 1st Cong. ch.	8 04
Morrisville, Cong. ch.	19 50
New York, Forest-ave. Cong. ch., 22; Bedford Park Cong. ch., 10; Charles Dana, 200; "W. C. C.," 10,	242 00
Prohibition Park, Cong. ch.	2 50
Roscoe, Cong. ch.	5 00
Syracuse, Geddes Cong. ch.	20 53
West Groton, Cong. ch.	10 60
Westmoreland, 1st Cong. ch.	7 00
West Winfield, Cong. ch.	33 00—688 22

<i>Legacies.</i> —Gouverneur, I. V. Place, by Wayland D. West, Ex'r, add'l, South Salem, Elizabeth Beers, by George B. St. John, Ex'r, 947.27 less tax 50, with 5 from L. A. B. for error in fixing tax,	500 00
	902 27—1,402 27
	2,090 49

## NEW JERSEY.

Bloomfield, "M. E. C."	10 00
Glen Ridge, Cong. ch., add'l,	5 00
Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, Madura,	10 00
Trenton, John C. Smock, of which 45 is for native student Harpoot Theol. Sem., 60 for native preacher, Madura, and 30 for Theol. student, Japan,	135 00
Plainfield, Cong. ch., add'l,	59 87—219 87

## PENNSYLVANIA.

Lander, Cong. ch.	4 60
Philadelphia, Central Cong. ch., "Special gift," toward support Rev. W. P. Elwood,	20 00
Pittsburg, "Cash: Sewickley,"	100 00—124 60

## MARYLAND.

Baltimore, Canton Cong. ch.	4 00
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## VIRGINIA.

Falls Church, 1st Cong. ch.	16 65
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## NORTH CAROLINA.

Columbus, Rev. G. Stanley Pope,	3 00
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## GEORGIA.

Savannah, Rev. J. H. H. Sengstacke,	20
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## FLORIDA.

Daytona, 1st Cong. ch., 13; Y. P. S. C. E., for Bible reader, Marathi, 5,	18 00
Fernandina, "E. F. R.," for Fochow,	50 00
Georgiana, Mrs. Mary C. Munson,	50 00
Winter Park, Cong. ch., to const., with other dona., E. L. MAXSON, H. M.	68 09—186 09

## MISSOURI.

St. Louis, Bethlehem Cong. ch., 4; 3d Cong. ch., 19.85,	23 85
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## OHIO.

Bellevue, 1st Cong. ch.	14 57
Cleveland, Pilgrim Cong. ch.	90 00



Columbus, Rev. and Mrs. Howard H. Russell,	25 00
Delaware, William Bevan,	5 00
East Liverpool, Rev. H. D. Kitchel, D. D.	100 00
Geneva, Cong. ch.	30 00
Lenox, Cong. ch.	5 19
Lodi, Cong. ch.	8 17
Marysville, Cong. ch.	11 50
Mt. Vernon, Mrs. G. R. Martin, for George P. Martin, deceased, for Foochow,	10 00
Oxford, Lucy E. Keith,	5 00
Paddy's Run, Cong. ch.	39 00
Sandusky, 1st Cong. ch.	68 69
Saybrook, Cong. ch.	28 90
Steubenville, 1st Cong. ch.	4 35
Twinsburg, Cong. ch.	15 80
Windham, 1st Cong. ch.	4 31—465 48

## ILLINOIS.

Abingdon, Emma Harris,	11 20
Bureau, Mrs. Minnie Jacobson,	5 00
Carthage, Margaret Fairbairn,	4 00
Chicago, New England Cong. ch., 267.19; Waveland-ave. Cong. ch., 4.41; A. Wiebking, for China, 1,	272 60
Danway, Cong. ch.	2 15
Galesburg, Central Cong. ch.	100 00
Glen Ellyn, Cong. ch.	11 75
Griggsville, Cong. ch.	12 90
Hillsboro, Cong. ch.	5 70
Illini, Cong. ch.	10 00
Jacksonville, Cong. ch.	131 82
Naperville, Cong. ch.	44 15
North Aurora, Cong. ch.	5 28
Marseilles, Dr. R. N. Baughman, to const. ISAAC NEWTON BAUGHMAN, H. M.	100 00
Morgan Park, Cong. ch.	9 30
Ontario, Cong. ch.	10 75
Payson, Cong. ch.	30 55
Ridgeland, Cong. ch.	32 90
Rollo, Cong. ch.	8 00
Rosemond, 1st Cong. ch.	26 74
St. Charles, Cong. ch.	25 80
Saunemin, Mrs. Mary E. Knowlton,	1 00
South Chicago, 2d Cong. ch.	7 00
Sycamore, 1st Cong. ch.	62 39
Toulon, Cong. ch.	26 29
Wheaton, College ch. of Christ,	75 50—1,032 77
Legacies. — Godfrey, Rev. Albert Smith,	731 50
	1,764 27

## MICHIGAN.

Dowagiac, Cong. ch.	18 75
Hersey, Rev. R. F. Waldo, "In memory of deceased wife,"	1 00
Owasso, Mrs. Julia F. Sharts,	4 00
Pinckney, Cong. ch.	7 00—30 75
Legacies. — Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l,	1,000 00
	1,030 75

## WISCONSIN.

Beloit, 1st Cong. ch.	160 76
Big Spring, Cong. ch.	2 41
Clinton, Cong. ch., to const., with other dona., L. L. OLDS, H. M.	78 81
Columbus, Olivet Cong. ch.	64 65
Davis Corners, Cong. ch.	1 29
Evansville, Cong. ch.	28 06
Footville, Cong. ch.	4 00
Ixonia, Cong. ch.	4 22
Jackson, Cong. ch.	1 50
Oneida, Mrs. H. F. Pierce and other friends,	5 00
Prescott, Cong. ch.	8 30
Stoughton, Cong. ch.	5 00
Union Grove, Cong. ch., to const. Rev. SAMUEL W. POLLARD, H. M.	50 00
Viroqua, Cong. ch.	6 00
Whitewater, Cong. ch.	10 00—430 00

## IOWA.

Chester Centre, Cong. ch.	6 50
Clarion, Cong. ch.	8 00
Corning, Cong. ch.	16 00
Davenport, Edwards Cong. ch.	41 50
Des Moines, Plymouth Cong. ch., 192.50; W. B. Bentley, 250,	442 50
Ft. Atkinson, W. M. Soc. of Cong. ch., Grinnell, Cong. ch., to const. Mrs. FLORA P. MILES, ALVIN BLODGETT, and Rev. ADDISON LYMAN, H. M.	271 09
Lyons, 1st Cong. ch.	10 00
Manson, Cong. ch.	1 00
Mt. Pleasant, Cong. ch.	8 70
Muscatine, Friend,	5 00
Osage, Cong. ch.	8 00
Polk City, Cong. ch.	7 00
Prairie Hill, Cong. ch.	6 06
Silver Greek, Cong. ch.	17 43—853 78
Legacies. — Iowa City, Alfred Woods, by Ezra Nuckolls, Ex'r, 183.21, less exchange,	183 03
	1,036 81

## MINNESOTA.

Marshall, Conn. ch.	19 30
Minneapolis, Lyndale Cong. ch., 28.85; Thomas Hale Williams, 5,	33 85
North Branch, Cong. ch.	1 90
Northfield, A friend, for Bible reader in Turkey,	20 00
Rochester, Cong. ch.	44 11
St. Paul, Olivet Cong. ch.	15 25
Sauk Centre, Cong. ch.	4 40
Sleepy Eye, Cong. ch.	3 26
Wabasha, Cong. ch.	19 00
Worthington, Un Cong. ch.	3 87—164 94

## KANSAS.

Leavenworth, 1st Cong. ch.	15 86
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## NEBRASKA.

Ainsworth, Cong. ch.	8 06
Ashland, Cong. ch.	15 00
Bruning, Cong. ch.	2 80
Clark's, Cong. ch.	1 65
Hastings, 1st Cong. ch.	8 00
Omaha, Hillside ch.	6 05
Shickley, Cong. ch.	2 62
Strang, Cong. ch.	1 83
Virginia, A friend,	50 00
Waverly, Cong. ch.	5 50—101 51

## CALIFORNIA.

Hydesville, Cong. ch.	4 15
Lincoln, Cong. ch.	15 35
Rhonerville, Cong. ch.	3 65
San Francisco, 1st Cong. ch., add'l,	101 75
San Jose, Abel Whitton,	5 00
—, A friend,	50 00—179 90

## OREGON.

Portland, 1st Cong. ch., "Special Offering,"	5 00
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## COLORADO.

Colorado Springs, 1st Cong. ch.	8 50
White Water, Union Cong. ch., tow. support Rev. Otis C. Olds,	4 25—12 75

## WASHINGTON.

Colfax, Plymouth Cong. ch.	9 20
Coupeville, 1st Cong. ch.	7 60—16 80

## NORTH DAKOTA.

Caledonia, Cong. ch.	2 50
Ft. Berthold, Cong. ch., add'l,	5 00
Lidgerwood, Dexter Cong. ch.	50 00—8 00

## SOUTH DAKOTA.

Hot Springs, Cong. ch.	9 40
Rapid City, Cong. ch.	13 30
Waubay, Cong. ch.	2 00—24 70

IDAHO.		
Mountain Home, 1st Cong. ch.		6 00
ARIZONA		
Prescott, 1st Cong. ch.	86 10	
—, A friend,	100 00—186 10	
DOMINION OF CANADA.		
Montreal, Y. P. S. C. E. of Am. Presb. ch., tow. support Rev. Hilton Pedley,		600 00
FOREIGN LANDS AND MISSIONARY STATIONS.		
AFRICA. — Durban, Rev. John Fémé,	9 80	
CHINA. — Kalgan, Miss H. B. Williams, 20; Peking, Church, for native pastor, 44.08; South China, Collection, 80c., Jee Gam, 20, and U. S. Chinese, per Yung Gin, 10,	94 88	
ENGLAND. — London, John S. Colburn, for work in Turkey,	14 61	
ITALY. — Florence, A friend, add'l,	15	
TURKEY. — Harpoot, Rev. C. H. Wheeler, D.D., 30; Mosul, Rev. John A. Ainslie, 10,	40 00—159 44	
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
Miss Ellen Carruth, Boston, <i>Treasurer</i> .		
For several missions in part,	10,833 45	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
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MISSION SCHOOL ENTERPRISE.		
MAINE. — Bangor, 1st Cong. Sab. sch.	12 55	
NEW HAMPSHIRE. — Bath, Y. P. S. C. E., 5; Hampton, Junior C. E. S., 10; Hillsboro Bridge, Y. P. S. C. E., 3.40,	18 40	
VERMONT. — Brookfield, Y. P. S. C. E., 5; Charlotte, Y. P. S. C. E., 5,	10 00	
MASSACHUSETTS. — Barre, Cong. Sab. sch., 11.55; Boston, Class in 2d Cong. Sab. sch., Dorchester, 5; Foxboro, Tracey Y. P. S. C. E. of Bethany Cong. ch., 19.25; Ipswich, 1st Parish Sab. sch., 5; Lynn, Y. P. S. C. E., Two-cents-a-week Fund, North Cong. ch., 5; Marblehead, Cong. Sab. sch., Mr. Bell's Bible-class for pupil, Marsh, 12.50; Otis, Y. P. S. C. E., 2; Pittsfield, Y. P. S. C. E. of South Cong. ch., 14.02; Somerville, Prospect Hill Y. P. S. C. E., 15; Sutton, Y. P. S. C. E., 5,	94 32	
RHODE ISLAND. — Woonsocket, Y. P. S. C. E., Two-cents-a-week Fund, Globe Cong. ch.	19 76	
CONNECTICUT. — Bridgeport, Y. P. S. C. E. of Park-st. Cong. ch., 52.40, and Junior C. E. S., 2.13, both for India; Cromwell, Cong. Sab. sch., 77.46; Milford, Plymouth Sab. sch., 9.37; New London, Sab. sch. of 1st ch. of Christ, 10.58; Portland, 1st Cong. Sab. sch., 1.35,	153 29	
NEW YORK. — Brooklyn, Willoughby-ave. Cong. Sab. sch.	100 00	
FLORIDA. — Formosa, Cong. Sab. sch.	5 00	
TENNESSEE. — Memphis, Y. P. S. C. E. of Strangers' Cong. ch.	11 00	
MISSOURI. — Springfield, German Cong. Sab. sch.	3 00	
OHIO. — Columbus, Y. P. S. C. E. of North Cong. ch., 5; Conneaut, Cong. Sab. sch., 10; North Madison, Y. P. S. C. E., 3.90,	18 90	
ILLINOIS. — Ashkum, Y. P. S. C. E., 2.50; Bowen, Y. P. S. C. E., 3.50; Earlville, Y. P. S. C. E., 2; Naperville, Cong. Sab. sch.,		
7.85; Oneida, Y. P. S. C. E., 3.02; Shabbona, Y. P. S. C. E., Silver Leaf Mission, for work in Mexico, 1; Sterling, Cong. Sab. sch., 3.50; Toulon, Cong. Sab. sch., 20; Turner, Cong. Sab. sch., 6,	49 37	
MICHIGAN. — Detroit, Brewster Cong. Sab. sch., 2.60; Wheatland, Cong. Sab. sch., 6.50,	9 10	
WISCONSIN. — Beloit, Y. M. C. A. of Beloit College, for student aid, Eastern Turkey, 17.15; Clinton, Cong. Sab. sch., 3.65; Pitts-ville, Y. P. S. C. E., 6.25,	27 05	
IOWA. — Belmond, Cong. Sab. sch., 7.75; Chester Centre, Y. P. S. C. E., 4.60; Corning, Cong. Sab. sch., 2,	14 35	
MINNESOTA. — Austin, 1st Cong. Sab. sch., 10.25; Minneapolis, Silver Lake Sab. sch., 4; St. Charles' Cong. Sab. sch., 1.97,	16 22	
NEBRASKA. — Ainsworth, Cong. Sab. sch., 7.20; Hastings, Y. P. S. C. E., 5,	12 20	
WASHINGTON. — Colfax, Plymouth Sab. sch.	2 50	
SOUTH DAKOTA. — Highmore, Cong. Sab. sch., Birthday Offerings,	5 00	
MONTANA. — Billings, Y. P. S. C. E.,	11 00	
OKLAHOMA. — Hennesey, Hope Cong. Sab. sch.	1 00	
		594 01
CHILDREN'S "MORNING STAR" MISSION.		
NEW HAMPSHIRE. — Manchester, 1st Cong. Sab. sch.	21 94	
MASSACHUSETTS. — Worcester, Pri. Dept. Central Sab. sch.	3 78	
CONNECTICUT. — New London, 2d Cong. Sab. sch., 20; South Norwalk, Cong. Sab. sch., 20,	40 00	
NEW YORK. — Clinton, Mrs. George K. Eells, 3; Flushing, Cong. Sab. sch., 22.07,	25 07	
IOWA. — Albia, Mrs. Mary A. Payne's boys, 1.50; McGregor, 1st Cong. Sab. sch., 12.82,	14 32	
		105 11
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ILLINOIS. — Chicago, Y. P. S. C. E. of Ewing-st. Cong. ch., 6.25; Elburn, Y. P. S. C. E., 5; Englewood, Y. P. S. C. E. of Pilgrim Cong. ch., 25; Kewanee, Y. P. S. C. E., 25; Nonset, Y. P. S. C. E., 6.25; Ravenswood, Y. P. S. C. E., 12.50; Seward, Y. P. S. C. E., 12.50; Wheaton, Y. P. S. C. E. of 1st Cong. ch., 5,	97 50	
WISCONSIN. — Whitewater, Y. P. S. C. E., 6.25; Sturgeon Bay, Junior C. E. S., for work of Rev. I. M. Channon, 10,	16 25	
NEBRASKA. — Santa Agency, Pilgrim Cong. ch.	22 45	
		136 20
CONTRIBUTIONS FOR THE DEBT.		
NEW HAMPSHIRE. — Croydon, Cong. ch., of which one half from Senior Deacon,	10 00	
VERMONT. — Dorset, The widow's mite, 2; Rutland, P. H. Kellogg, 50c.; West Brattleboro, Cong. ch., 32,	34 50	
MASSACHUSETTS. — Harvard, Rev. C. C. Torrey, 10; Longmeadow, Cong. ch., 100; Newton, A friend, 2; Rockland, "S.", 5; Salem, A friend, 10; Springfield, Ladies of South Cong. ch., 42; Winchester, 1st Cong. ch., 10; Worcester, "E. W.," 50c. a week for 1895, 26,	584 00	
RHODE ISLAND. — Providence, Pilgrim Cong. ch.	5 00	
CONNECTICUT. — New London, 2d ch., add'l,	25 00	
NEW YORK. — Wassaic, A friend,	1 00	
NEW JERSEY. — Newark, T. B. Hascal,	7 15	
PENNSYLVANIA. — Philadelphia, Mrs. L. F. Wicks, 10; do., Mr. and Mrs. H. B. Wyeth, 4,	14 00	
OHIO. — Greenwich, Anna M. Mead,	1 00	
ILLINOIS. — Chicago, William H. Rice, 2; Evanston, Cong. ch., 148.14; Rockford, Mrs. M. H. Penfield, 100,	250 14	

MICHIGAN.—Alma, Mrs. S. C. Davis, 1 00  
 WISCONSIN.—Lake Geneva, Mrs. George  
 Allen, 10; Milwaukee, M. A. Shepard, 5,  
 IOWA.—M—, A friend, 2; Traer, A  
 friend, 10,  
 KANSAS.—Parsons, Mrs. S. C. Boardman,  
 1, and F. A. Locke, 1,  
 OREGON.—Pleasant Hill, Mrs. E. Y. Swift,  
 5 00  
 WASHINGTON.—Ahtanum, Cong. Sab. sch.  
 5 00  
 BOHEMIA.—Prague, Friends,  
 150 00

1,121 79

From the American Missionary Ass'n.

By H. W. Hubbard, New York, Treasurer.

Income of the Avery Fund for missionary work in Africa, 2,253 98

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Eliot, Cong. ch. and so., for native preacher, care Rev. J. P. Jones, 40; Machias, Mrs. E. M. Gilpatrick, toward house for catechist, Ceylon, 12.20,  
 52 20

NEW HAMPSHIRE.—Hillsboro Bridge, Junior C. E. S. of Cong. ch., for kindergarten work in Japan, 3.72, and Prim. Dep't of Sab. sch., for work of Rev. J. P. Jones, 2,  
 5 72

VERMONT.—West Brattleboro, Cong. ch. and so., for Rev. G. H. Krikorian's work, 26 86

MASSACHUSETTS.—Attleboro, Y. P. S. C. E. of 2d Cong. ch., for native pupil, care Rev. C. N. Ransom, 20; Auburndale, Extra-cent-a-day Band, for kraal girls, care Mrs. O. R. Ireland, 25; Boston, Park-st. ch., Two friends, for work of Rev. G. T. Washburn, D.D., 100; "H. G. E." for work of Rev. H. Fairbank, 50; Bible-class of Harvard ch. (Dorchester), for native pastor, care Miss G. R. Hance, 25; Bradford, G. S. Hadley, 5, and I. C. Allen, 5, both for pupils care Rev. G. H. Krikorian; Cambridge, North-ave. Cong. ch., for Harpoot College, 75; Cohasset, Y. P. S. C. E., for work of Rev. E. P. Holton, 10; East Northfield, Training School, for pupils care Rev. G. H. Krikorian, 10; Everett, Washburn Y. P. S. C. E., for student Euphrates College, 7; Fitchburg, Mrs. George B. Hayward, for support of school in Harpoot field, 25; Lawrence, Trinity Sab. sch., for student care Rev. W. A. Farnsworth, D.D., 20; Littleton Common, Annie M. Manning, for student Euphrates College, 6; Lowell, Elliot Sab. sch., for school at Umzumbe, 8.48; Monson, Extra-cent-a-day Band, for student, Harpoot, 17; Newburyport, Prospect Cong. ch. and so., toward new home for missionaries, Taiku, China, 8; North Adams, Y. W. M. Soc. of Cong. ch., 5, and Jacob Theodoroff, 4, both for Bulgarian Evau. Soc.; Pittsfield, Y. P. S. C. E. of South Cong. ch., for pupil, Yozgat, 15.50; do., 1st Cong. Sab. sch., for Okayama Orphanage, 15; Worcester, Miss Lamb's Sab. sch. class, Plymouth Sab. sch. (of which 10 from Mrs. L. D. Thayer), for pupils care Mrs. W. O. Ballantine, 20; do., Prim. Dep't of Central Sab. sch., for work of Miss E. C. Wheeler, 5; —, A friend, for work care Rev. W. P. Elwood, 10,  
 490 98

CONNECTICUT.—East Windsor, Y. P. S. C. E., for pupil, Madura, 7.50; New Haven, Willing Circle of King's Daughters, College-st. ch., for work care Mrs. Charles E. Ewing, 10; Norwich, Broadway ch., A friend, for work of Rev. J. E. Abbot, 50; Stamford, Y. P. S. C. E. of 1st Cong. ch., for Bible reader, Madura, 9.17; Thomaston, 1st Cong. ch., for work of Rev. G. H. Krikorian, 11.95; Washington, Cong. Sab. sch., 42.74; W. B. M., 6.85; and Y. P. S. C. E., 5.41, all for Marsh school,  
 143 62

NEW YORK.—Binghamton, Plymouth Y. P. S. C. E., for pupil in Erzroom, 25; Brooklyn, Central Cong. Chinese Sab. sch., for native helper, South China, 100; do., Central Cong. Sab. sch., for two Bible readers,

Madura, 36; Brooklyn and Millington, Penny Aid Soc., for use of Mrs. Otis Cary, 19; New York, Broadway Tabernacle, for work of Miss C. E. Bush, 313.16; do., by Soc. for Woman's Work, 50, and Junior C. E. S., 10.61, both for work of Miss Bush; Pawling, Quaker Hill Bible School, for native preacher, care Rev. J. L. Fowle, 15,  
 568 77

NEW JERSEY.—Madison, Etta Condit, for work of Dr. H. N. Kinneer, 5; Millington, Y. P. S. C. E., for work of Miss E. J. Newton, 15; Vineland, S. Olin Garrison, for work of Dr. H. N. Kinneer, 10,  
 30 00

PENNSYLVANIA.—Goshenhoppen, Schwenkfelder Sab. sch., for student, care Rev. C. A. Nelson, 40; Meadville, Y. P. S. C. E., 6, and Junior C. E. S., 4, both for pupil, care Mrs. E. D. Marden; New Lebanon and New Vernon, Presb. Y. P. S. C. E., for pupil, Kyōtō Training Sch., 20,  
 70 00

DELAWARE.—Highlands, S. C. Brincklé, for Theol. student, care Rev. G. M. Gardner, 25 00

OHIO.—Cincinnati, Y. P. S. C. E. of Walnut Hills Cong. ch., 15, and Olive Branch Mission Band of do., 10, both for Miss M. T. Noyes' school; Oberlin, Mrs. H. R. Chittenden, for Boys' School, Fochow, 10; do., Friends, for Boys' School, care Rev. D. H. Clapp, 5,  
 40 00

ILLINOIS.—Chicago, Ezekiel Taminosian, for work in Antioch, 20; do., Mrs. E. H. Scott, for pupil, Yozgat, 5; Oak Park, W. R. Wickes, for use of Rev. W. S. Ament, 5; Pecatonica, Cong. ch., for site of new mission, 11.25; Shabbona, Y. P. S. C. E., for Okayama Orphanage, 12.50,  
 53 75

MINNESOTA.—Minneapolis, 1st Cong. ch., Ladies, for use of Mrs. J. L. Coffing, 10 25

IOWA.—Des Moines, Plymouth Sab. sch., Mrs. Rawson's class, for student in Ceylon, 25; Iowa Falls, Y. P. S. C. E., for work, care Miss I. Mellinger, 10,  
 35 00

CANADA.—Montreal, Abner Kingman, for medical supplies, Zulu Mission, 147, and for native preacher at Bardezag, 103,  
 250 00

MICRONESIA.—Kusaie, Boys of Marshall Islands Training School, for Boys' schools at Bailundu, Africa, 15 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

For pupil, care Miss S. A. Searle, 15 00  
 For use of Miss M. A. King, 5 00  
 For use of Miss Florence White, 25 00  
 For use of Miss N. N. Russell, 25 00  
 For Bible reader, care Rev. J. E. Abbot, 25 00—95 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

MASSACHUSETTS.—Auburndale, Extra-cent-a-day Band, 25; Brockton, Y. P. S. C. E. of Porter ch., 50,  
 75 00

Previously received and acknowledged since September 1, 1893, 5,518 27  
 Received in April, as above, 75 00

Total receipts for the College, 5,593 27

TURVANDA TOPALYAN SCHOLARSHIP.

Income "for education of worthy poor village girls," 5 21  
 1,992 36

Donations received in April, 42,483 44  
 Legacies " " " 21,374 60  
 63,858 04

Total from September 1, 1894, to April 30, 1895: Donations, \$314,022.81; Legacies, \$113,168.26—\$427,191.07.

# FOR YOUNG PEOPLE.

HUSINETZ AND JOHN HUSS.

BY REV. A. W. CLARK, D.D., PRAGUE, BOHEMIA.

THE young people who read the *Missionary Herald* have doubtless heard of the celebrated Bohemian reformer and martyr, John Huss. You may be glad to hear from one of your missionaries something more about Bohemia's greatest hero. Those of you (and there are many such in Vermont) who have put at least one brick into the new chapel standing in the garden where John Huss played as a boy, will be glad to see a picture of that "gospel-home," and of its young preacher, Zelinka, who, for the truth's sake, is now much persecuted.

Let us first visit the old village of Husinetz. It is very pleasantly situated in Southern Bohemia and was an old town long before Columbus discovered America. A more historic and quaint old place it would be hard to find. Its quaintness is due partly to the fact that until last summer it was far removed from all railroad connection with the outside world. For this and other reasons it has preserved the old customs as have few places in Bohemia. If you never heard the clatter of wooden shoes, you will be amused as you walk the streets of Husinetz.

But here come the school children. Oh! the racket of so many little feet, all in wooden shoes! What an array of colored stockings: red, purple, and blue! How quaint the women and children with their short dresses, bright aprons, and the brighter kerchiefs over their heads!

Now we go farther up the street to the old Huss house in which the famous John was born. It is a small house of stone, whose roof you may see near the centre of the picture of Husinetz, directly under the black spot. An open passageway through the house leads to the garden and to our chapel. From this passageway we go up some narrow, steep stairs into the very room where Huss was born, in 1369. It is a small, low room; the floor is in many places quite worn away; the walls are full of cracks. On one side of the room and in the wall are two small shelves where the boy Huss kept his few books. All the surroundings are very commonplace.

The great reformer took his name from his native village. This was in accordance with the custom of that age. Huss in Bohemian means goose, and John Huss means John from Goose-town. When a boy his quiet manners and quick intelligence made him a favorite in his native village. To satisfy his thirst for knowledge he studied at the academy (gymnasium) in neighboring Prachatitz. He made rapid progress and was beloved by all his teachers. When he had graduated at the academy, his poor and widowed mother asked: "What shall we do now, my son?" He replied: "I am going to the Prague University. Let us not be troubled on account of poverty. God will care for us."

In 1393 Huss was graduated from the Prague University; in 1400 he became dean of the theological faculty, and the following year rector of the whole University. Huss was upright in conduct and thoroughly religious. He was deeply

affected by the terrible corruption and vice which he saw all around him in the papal church. He began to preach with great boldness against the errors and corruption of Rome. "Christ," he said, "is the head of the Church, not the



HUSINETZ, THE VILLAGE WHERE HUSS WAS BORN.

pope." That the people might hear in their own tongue the earnest preaching of the simple gospel without the burden of mass and other ceremonies, John of Mulheim founded "Bethlehem chapel" in Prague. Within its walls for more than ten years the eloquent and faithful preaching of the great reformer was heard. Remember that this was a hundred years before Luther.

Huss' earnest preaching of Christ, and especially his faithful denunciation of the sins of the priests, made him many enemies. Nearly 200 volumes relating to Wickliffe and his teachings were burned publicly by the Archbishop of Prague in 1410. But Huss exclaimed: "*Fire does not consume truth.*"

At length his bitter foes secured from the pope a sentence of excommunication and he was obliged to leave Prague. But now crowds thronged to hear him in field and forest. At length, in 1414, the busy reformer consented to appear before the great Council at Constance (Switzerland). The emperor Sigismund gave him a "Safe-Conduct," promising him protection on his journey to Constance and back again to Prague. The famous Council was opened by the pope in November, 1414. A brave Bohemian knight, John of Chlum, called upon the pope and begged to know whether Huss might remain in Constance free from risk of violence. Pope John XXIII replied: "Not a hair of his head should be touched while he remained in the city." But after a few weeks of restricted liberty Huss was thrown into a vile prison where he suffered for months. The weak Sigismund was blinded by the foe, who declared that the emperor was not bound to keep his promise to protect a heretic.

Often this brave soul was called before the council and then led back to his dungeon. At last Huss and his books were condemned to the flames. How touching his reply, in a brief prayer: "Lord Jesus Christ, pardon all mine enemies for the sake of thy great mercy. Thou knowest that they have falsely accused me; pardon them for the sake of thine infinite mercy."

After the so-called degradation, performed by seven bishops, came the final words of malediction. "And now the Church hath nothing more to do with thee. We give over thy body to the fire, thy soul to the devil." But Huss replied: "Into thy hands, most merciful Christ, I commend this soul which thou hast redeemed." On his way to the stake he chanted the Fifty-first Psalm. Reaching the place of execution he knelt and prayed: "Lord Jesus Christ, help me to bear this death of pain and shame, which for thy name and Word's sake I willingly encounter. And forgive my enemies for this their sin." As the executioner was ready to apply the torch two princes arrived from the emperor, offering Huss his life if he would only recant. He replied: "I call God to witness that I have not taught anything contrary to his truth. The truths that I have taught in accordance with the Word of God I will now maintain, and willingly seal with my death." Presently the martyr was in flames. A voice was heard from that sacred fire, a voice which young and old should repeat! "Christ, thou Son of God, have mercy upon me."

This was on the sixth of July, 1415, and the anniversary of that eventful martyrdom is as much remembered at the present time in Bohemia as is Washington's birthday in America. The teachings of Huss yielded rich fruitage in the fifteenth and sixteenth centuries. But at last came the fatal battle of the White Mountain, near Prague, in 1620. The counter-reformation crushed out Protestantism in Bohemia. Two thirds of the population were driven to cruel death or to exile, and for six generations truth was compelled to hide her head.

~ But better days have come. Among others working for the evangelization of Bohemia, the American Board holds an important place. In 1880 its first mission church was organized in my dwelling. Now there are twelve such

churches with many preaching stations. And now we return to Husinetz, the youngest out-station of our mission. A town that has furnished the world with one of the noblest reformers and martyrs is entitled to full knowledge of the truth and of *the Book* that made and sustained such a man as John Huss. His birthplace has been for centuries the scene of spiritual neglect and bigotry. To the American Board, and to the Woman's Board, and, if I may specify, then to Connecticut, to Vermont, to Bennington and its Miss A. P——, belong the honor of lighting again the gospel torch in Husinetz. It was from Bennington



HUSS GARDEN IN REAR OF CHAPEL.

that a telegram was flashed to Prague: "Buy garden and barn." The one who received that cable dispatch knew very well that it pointed to the old Huss garden and barn. The old stone structure was in due time enlarged to the pleasant chapel and home for the preacher that you see in the photo-engraving. To the right of the open door is the hall for preaching; to the left the future Y. M. C. A. rooms, and up one flight of stairs is the pleasant home of Mr. and Mrs. Zelinka, whom you see in the photograph in front of the house. He was trained for his work by missionaries and helpers of the American Board; and Mrs. Zelinka was assisted in her education by the Woman's Board. Not long

ago there was hardly a Bible to be found in all Husinetz ; now many families there are reading the Scriptures. They visit the Zelinkas to learn more of the way of life. But the highest political official of the county is very angry that the gospel has come back to Husinetz, and he has forbidden anyone not belonging to our church to attend the Sunday services. A policeman with gun and bayonet marches in front of the home of the Zelinkas on Sunday to keep thirsty souls from hearing, with our eight members there, the story of Christ's great love.



THE NEW CHAPEL AT HUSINETZ.

Mrs. Zelinka has a large class of girls whom she instructs in sewing and in Bible truth. For this she has been fined by the enraged "county governor." He has threatened to throw her into prison if she does not desist, but she, brave soul ! replies : "I am quite ready to go to prison for the sake of Christ's gospel." Placards on the street corners warn people not to visit the Zelinkas, but such opposition is leading numbers to inquire, "What is the message of the gospel?"

Will you not pray for this land of Huss and for those who are hindered by gun and bayonet from hearing the truth ?





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